



A NEW CALENDAR FOR A NEW WORLD

VOL. XI

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No. 2

Three Ways YOU Can Help

EVERY member of The World Calendar Association can now help in making The World Calendar an actuality—a new calendar for a new world by 1945. For obviously a new time-plan is a part of the new world that is being fashioned today.

Personal contacts with newspapers and with newspaper men can be a great help. Every editorial about The World Calendar, every news story, every feature article will win adherents to the cause. Members of the Association can bring The World Calendar to the attention of newspaper editors by word of mouth or by letter.

Another important source of good will for The World Calendar can be cultivated in social and professional groups. Any organization that ever listens to talks should be induced to hear The World Calendar discussed. If members of the Association feel reluctant about making speeches themselves, they may call on the headquarters of the Association, and it may be able to assist in obtaining an interesting speaker.

A further type of aid in winning the public to The World Calendar is that each member of the Association could study how The World Calendar would be of specific benefit in the art, craft, or profession he knows best. He then can talk about the benefits to his colleagues and win their support, one by one.

More than a dozen nations already have endorsed The World Calendar. If a few additional nations—particularly the United States—can be swung into line, there is every reason to believe that The World Calendar will go into effect January 1, 1945.

The active help of every member of The World Calendar Association will be appreciated. We have been glad to include you in our membership—now we ask that you join in the vigorous and urgent drive to success in 1945.

Journal of CALENDAR REFORM

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1941

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“LITTLE” BUSINESS MAN COMPLAINS

By JEROME S. SCHWARTZ

HOW does the calendar affect your business? That is a question I have been putting in one form or another to “small” business men—the butchers, bakers and—well, if not candlestick makers—then florists, laundrymen and storekeepers, who comprise such a large part of the business world.

How does the calendar affect your business? It is the same question I had previously asked industrialists, bankers and advertising executives—so-called big business men. The answers in each instance were surprisingly similar; there was common agreement that the present wandering calendar constitutes a major obstacle to efficiency. If there was any difference at all, it was in the intensity of feeling with which the protests were lodged. Where the “big” business men had been more detached in their viewpoints, more academic, the “small” business men with whom I spoke in gathering facts for the present article considered the calendar handicaps under which they worked as a personal matter. It was this that made their views interesting—and valuable. Several of the most typical attitudes are recorded here.

Take Mr. Howard Brooks, proprietor of a cafeteria in midtown New York, for example. When I put the question, “How does the calendar affect your business?” to him, he took it as a challenge.

“The calendar! The calendar! I’ll say it affects my business! If it’s not the weather or bad times, it’s the calendar. Look!” he fumed, making a sweeping gesture around his eating place.

It was Washington’s Birthday and a Saturday and I did not find it surprising that there should be so few customers, especially since the cafeteria is located in a neighborhood where there are many offices, most of which close on Saturdays. The department stores in the neighborhood were also closed.

“But you must have expected that business would be light today,” I said.

“Sure, I expected it would be light, but have you looked behind the counters? We have hardly any customers, and less food. I expected it would be much lighter than it has turned out, and ordered hardly anything from the wholesalers. I’m losing what few sales I could have made because there’s no selection.”

Mr. Brooks went on to show exactly how he had been caught short.

The last time Washington's Birthday had occurred on a Saturday was in 1936. He had nothing to go by in ordering except that experience. Even making allowances for generally improved business conditions, he had been way out in his calculations for a corresponding situation in 1941.

"Last year the same thing happened to me, only in reverse," he complained. "That time it was Lincoln's Birthday on a Monday, a big shopping day. I didn't know how to order it—as a bad office or a good shopping day—and finally had to resort to guesswork. My guess was bad. The shoppers didn't show up in the numbers I had expected and I was left with a lot of perishable food. By Tuesday most of it was unfit to sell."

It was obvious that a permanent linking of day and date, as proposed in *The World Calendar*, would have simplified matters in both instances. I mentioned this fact and also the proposed combining of Lincoln's Birthday and Washington's Birthday in the same week-end. Both ideas received Mr. Brooks' hearty support on the spot.

"Holidays are always a worry to operators in business districts who run six days a week," he said. "Under the plan you describe I think the whole restaurant industry would benefit. Making a big week-end out of the two holidays would mean more business for 'uptown' places and give us 'downtown' fellows a legitimate reason for closing. We'd open up again on Tuesday morning with two troublesome holidays out of the way and practically nobody would have been inconvenienced."

Among those who favored the feature of *The World Calendar* which would move practically all holidays to positions adjacent to the week-end was Grattan Anderson, proprietor of a laundry plant in a suburb adjacent to New York. This plant, which employs about a hundred men and women and operates a fleet of 30 trucks, is not only expensive to run, as its proprietor pointed out, but expensive to start or stop as well.

"When a holiday comes there is not only a natural lag in an employee's efficiency directly before and after the layoff," Mr. Anderson said, "but there is also considerable added expense in relighting the fires, so to speak. Steam pressure is ordinarily kept up for overnight layoffs, but it is not economical to do this when the plant is closed an entire day. There are other disadvantages, including the difficulty of making pick-ups and deliveries, which midweek holidays create.

"It is not easy to trace the cost in dollars of holidays which occur between Tuesday and Friday inclusive, but it is considerable. In 1940 our plant closed down seven times in addition to regular weekly closings. This year there will be a total of eight closings because of midweek holidays."

Another who heartily favored the elimination of midweek holidays and the resultant extension of week-ends was Mr. Milton Reissner, operator of a resort hotel in the Berkshire Hills.

"The emphasis that has been put on winter sports in the past few sea-

sons has opened up new week-end possibilities for the country hotel keeper," Mr. Reissner stated. "He has always been happy when holidays have fallen near the week-end, that is, on Saturday or Monday. 'Freezing' as many holidays as possible there, and thereby creating long week-ends, would increase this advantage. I heartily endorse the idea of the major holiday celebration that would be created by combining Lincoln's Birthday and Washington's Birthday in the same week-end, February 11-13, for this is at the height of the winter sports season. The hotel industry would also benefit by the long week-end that would be created by celebrating Independence Day on a Monday. This holiday has never meant as much in attendance at summer resorts as Labor Day for the very reason that it frequently fell midway in the week, while Labor Day has always been celebrated on Monday."

Vernon Bartlett, manager of a New York hotel, saw definite advantages for city hotels as well from the lengthening of week-ends, and added that stabilizing of the date of Easter at April 8, as suggested by The World Calendar Association, would also tend to increase business. He pointed out that many of his regular guests did not come to the city when Easter occurred in March because of the inclement weather usually current then.

In the past I have personally had opportunities to observe the inconvenience and actual loss of profits caused department stores by the wandering date of Easter. If Easter is early, people tend to postpone their spring shopping until after the holiday. If it is too late, a great many people refrain from making spring purchases or a considerable part of them. In either case, the department store loses sales and finds it difficult to move the spring merchandise which, despite the calendar, it is obliged to stock. Costly mark-downs frequently result—particularly in fashion departments.

But if the problem is serious in department stores, it is even more so in the case of the neighborhood retailer. If the millinery department of a large department store has a disastrous season, its loss is likely to be partly offset by other departments. But the neighborhood shop which depends solely upon the sale of millinery can receive a major blow if Easter occurs amid the snow and sleet of the undependable month of March. When, on the other hand, this holiday falls toward the end of April, that—since warm weather millinery now goes on sale in January—is too late to sell Easter bonnets.

When the calendar plays tricks on him, with the assistance of the weather, the small millinery retailer is further handicapped because of the fact that he is less able to dispose of his remainders. Large department stores, with heavy customer traffic constantly flowing through them, and with facilities for wide-spread advertising, can always hold, say, a half-price sale to salvage something from the wreckage caused by an un-

timely Easter. But the neighborhood retailer, because he does not have the same facilities, must take a proportionately larger loss, sometimes even mark spring merchandise off as much as 90 per cent to dispose of it.

In speaking to a great many small merchants it becomes apparent that their calendar problems increase proportionately with the perishability of the merchandise they handle. We have seen something of the difficulties that exist for the restaurant operator and for the retailer of fashion merchandise. Perhaps the most perishable retail line is the florist's. He must calculate with exceeding care how much merchandise he can sell and always buys "close." That is, he tries to *underestimate* slightly what the demand will be. There is much less for him to lose by passing up a few sales than by having a large part of his stock become valueless. The same is true of the growers and wholesalers supplying the retail trade.

Mr. Walter Evans, a wholesale florist, whom I interviewed and to whom I explained The World Calendar's "every year the same" feature, as well as its provision for a stabilized Easter, favored both proposals. Mr. Joseph Genovese, a wholesale baker, who is also confronted with frequent calendar difficulties because of a similar situation in his business, was also enthusiastic about the superior orderliness of The World Calendar.

From these conversations, and from many others that I have had with producers, distributors and merchants catering to the day-to-day needs of the consumer—"small" business men all of them—I believe it is safe to conclude that The World Calendar has definite advantages for this large group and for the public it serves. The proposed reforms can not only insure improved service, but also simplify problems inherent in these businesses, thus affording increased profits without a consequent increase in prices to the consumer. Any step to remove economic dislocations caused by our present faulty calendar, in fact, will increase business efficiency and eventually be reflected in lower prices.

YEAR AND DAY

By W. DELANEY

(From the *Irish Independent*, Dublin)

IN all calendars there have been and are two natural divisions: natural as coming from God through nature, and—unlike such conventional divisions as the week and the month—accepted inevitably by all peoples and civilizations. These are the revolution of the earth around the sun (or as the ancients thought, of the sun passing through the 12 signs of the zodiac, round the earth), which we call the year; and the rotation of the earth on its own axis (which the ancients thought to be the passage of the sun with all the celestial spheres round the earth) which we call the day. These changes are easily observable, the one by the recurrence of seasons and the height of the sun above the horizon at mid-day, the other by succeeding light and darkness.

When it came to subdividing the year real calendar trouble began. The months we now accept are purely arbitrary and conventional, lacking even the justification of equal length. [The quarters likewise are of unequal length.]

AN ENGINEER LOOKS AT TIME

By FREDERICK I. LIBBEY

IF CALENDAR REVISION awaited only the support of scientists and engineers it would have long since become an accomplished fact, for the shortcomings of our present calendar stand out as a glaring example of an inefficiency that is anathema to the technical mind. To those of us who make a career of trying to find the simplest and best way of doing things, it is a strange anachronism that this age of 200-mile-an-hour travel and push-button living should be regulated according to the dictates of a calendar that has become admittedly obsolete for centuries. While in terms of contacts made, places visited and things done, modern science has made it possible for us to live five lifetimes in the time formerly allotted to one, we still find all our activities shackled to a system that was not considered too good when it was new in 1582, and all this in spite of the fact that the remedy is at hand in the new perpetual World Calendar.

To the engineer, any improvement that retains all the advantages of an older plan while eliminating its disadvantages is an ideal one, and its acceptance taken as a foregone conclusion. Why, then, have not the technical men, who have made modern life what it is, risen in a body to demand a change in the outmoded calendar? The answer is not hard to find. It is obvious that among engineers as among teachers, lawyers, merchants or stenographers, the entire subject of calendar reform has not had the attention it so richly deserves. Wrapped in the problem of designing a new and better machine or process, we have been all too prone to join the rest of a busy world in taking the calendar's many faults as much for granted as we do those of the weather. Mark Twain once said that everyone talked about the weather but no one did anything about it. The fact is that, in these times, if enough people complain about something, some bright young engineer *will* do something about it. And something has been done about the weather—Air Conditioning. Time is the very essence of modern productive efficiency, and yet while we worry over it in terms of hours, minutes, and even split seconds, the vagaries of the calendar are costing us millions of dollars and hundreds of thousands of man-hours of labor every year. It is high time we all began to talk about it.

That Julius Caesar was not only a great soldier, a great administrator, but a great engineer as well, is attested by the endurance of the roads and fortifications he left in the wake of his conquests. The ancient Roman formula for cement has never been discovered and never improved upon. But, by today's standards of engineering accuracy, Caesar did his building on a rule-of-thumb basis and the calendar he gave the world, although it constituted, with the addition of the leap-year day, a tremendous improve-

ment over its predecessors, was nevertheless 11 minutes and 14 seconds out of step with the universe. Of course, most of us don't know whether this flaw was due to faulty calculations or was simply ignored as too small to worry about, but we do know that a "Tolerance" of that proportion would not be allowed in the design of a tin can today. Anyway, Caesar's mistake snowballed, as all mistakes will if given enough time, until, about 1,600 years after the fateful Ides of March, those original 11 odd minutes had grown to 10 days.

This was in 1577. But in the 16th Century, as now, the man in the street was not greatly concerned with the calendar's faults. Yet then, as now, scholars and men of science were. In that day the Catholic Church enjoyed a near monopoly on the services of such men, and accordingly it was the Church, in the person of the Pope, Gregory XIII, which undertook to "do something about it." He and his aides worked on the problem for five years, and, in 1582, they came out with the new model that is still the current model today. Backed by the power of the Church, it was in time to be accepted almost universally. Thus was born the Gregorian calendar which, with all its irregularities, at least did away with the disconcerting possibility that Christmas day might eventually land in the middle of the summer.

Since Gregory's time, there have been many proposals to improve or change the calendar. Some have found limited application, but none could fairly be called successful and none has been a serious challenge to the well-established Gregorian. Most of them failed because, although they looked good on paper, they were impractical in operation. They called for radical and upsetting changes without offering sufficient advantages to compensate for them. Instead of simplifying the calendar, they often ended by complicating it still further.

Good engineering requires, above all, a well-developed sense of balance. Progress can be too swift as well as too slow. When a new product or a change in an existing product is contemplated, it is sometimes difficult to draw the line between that which is real improvement and that which is merely spectacular. And even after all technical considerations have had their share of attention, such as the cost of the change to both the producing and merchandising organizations, the important matter of public acceptance still remains a governing factor. For example, many of the new cars of 1941 and 1942 are or will be equipped with automatic clutches, which leave the driver's left foot with nothing to do. His right foot must still operate both brake and accelerator and it might seem logical, at first glance, to move the latter to the left side. The advantage of leaving the right foot free to concentrate on the brake is obvious, but the task of reeducating the motoring public overnight is even more obvious, and manufacturers shudder to think of the chaos and sudden death which

might result when 30 million drivers might at any time, from force of long habit, push down with both feet to stop the car. Needless to say the change will not be made in the near future.

At this point you may say that we have wandered a long way from the subject of calendar reform. You may suggest that a new model automobile and a new model calendar have little in common, but most engineers would think otherwise. Both the new car and the new calendar must, first of all, be better performers than the old. Both should entail no cost in time or money not justified by the improvement involved. Both must pass the acid test of public acceptance. Many of us became interested in the plan of the late George Eastman for a 13-month calendar. If this proposal did nothing more, it did at least dramatize the need for a change. But it satisfied only one of the three requirements enumerated above: the first. It *was* a better performer, as is evidenced by the fact that it was actually adopted and used by some very large and important business organizations as an accounting practice. But its universal adoption would have involved a very expensive change-over and a minor revolution in the thoughts and habits of all of us. It is certainly questionable whether the benefits of the Eastman plan could ever come anywhere near to compensating for the nuisance value of an additional month. It lacked that well-developed sense of balance so dear to the heart of every engineer. That it did not work except in very limited application is apparent, for it has recently been dropped by its most loyal industrial godfather, Sears, Roebuck and Company, except for certain internal accounting. Its adoption by the nation would have presupposed an educational program that would make the mere retraining of the world's automobile drivers ridiculously simple by comparison.

The World Calendar, on the other hand, which still retains the familiar 12 months, yet equalizes the quarters through readjusting the months more equally, attains the two necessary essentials—balance and stability—without which the calendar would still be imperfect. It offers what, to engineers, looks at first almost like something for nothing: a new order that could be attained at a nominal cost in time and money and would involve no radical changes, but on the contrary, would offer a far simpler system to learn and remember than the present one; in other words, more stabilization than revolution.

Its acceptance among engineers at least would be assured from the beginning. None of us can calculate how much time and labor is now lost in irregular production schedules under our present inconsistent calendar. Every time a plant receives a rush order—and most orders seem to be rush orders—calculations must be made involving wandering holidays and irregular months. The resultant confusion extends from the sales department all the way through transportation, production and engineering to

the purchase of raw materials, and one slip-up anywhere along the way is enough to upset the entire apple cart. Many a valuable customer has been lost because some harassed clerk forgot to allow for a holiday.

At the beginning of this article I suggested that most of us accept the present calendar's faults without question simply because we are so wrapped up in the problem of the moment that we do not stop to think about it. This has been true in the past, but it is no longer true today. There is not a single organization in the world today with the power to do what the Catholic Church did in Pope Gregory's time—change the calendar by the stroke of a pen. Today the task is that of pointing the way, and in this The World Calendar Association is certainly doing a remarkable and unselfish service to all civilization. Engineers should be the first to appreciate this work and abet it with all their power, skill and influence.

THE WOMAN IN THE STREET

By MRS. W. C. HIGGINS

From the Bradford (Pa.) *Herald*, April 28, 1940

A VERY interesting small publication which comes out quarterly, and which deals with one subject alone, is called the *Journal of Calendar Reform*. The calendar is so familiar to our eyes and we consult its numbered pages so often that, possibly, we never give a thought to its origin, and we overlook the great controversies that have gone into its making.

Each human being born into this world lays claim to two calendar dates, a birth date and a death date, and in between is the long list of anniversaries and special occasions that go to make up a lifetime.

The *Journal of Calendar Reform* advocates its own form known as The World Calendar, which is counter to several others put out by organizations in an endeavor to smooth out the inconsistencies of the one now in use. Calendar reform is necessary and seems imminent. Miss Elisabeth Achelis is the steady power behind this movement, and her name will go down in history with the names of the other reformers of the records of Time. Her story is interesting in itself, and by continuous effort over a period of more than ten years she has stirred up a world-wide interest among the intellectuals of every branch of service in every government in the world. This does not mean that all governments have agreed to adopt the new calendar, but it does mean that the whole world is interested in the discussion. The World Calendar means that this form would be used wherever civilization rules, instead of the several forms which are now used by different countries.

The new calendar is nice. The world could slip into it in 1945, without disturbing us even a day. Our birthdays and anniversaries would be just the same and those whose birthday comes once in four years now could begin celebrating every year. No months would be added, and none taken away. The year would be 365 days as now, but the division would be more nearly equal and we would not be jumping around, short here and long there, to celebrate an event.

This subject has attracted the interest of the best minds in religion, science, industry and government all over the world and the calendar which is advocated by them looks like a pretty nice thing to use.

THE WORLD CALENDAR WOULD MAKE INSURANCE POLICY- HOLDERS HAPPIER MEN

By THOMAS J. V. CULLEN

Editor, "The Spectator," Life Insurance Fortnightly Publication

WHETHER or not it can be justified in all cases and circumstances, it is at least understandable that there should exist among all conservative peoples and organizations a high degree of the "Let well enough alone" spirit. Such people happily serve as a balance wheel to keep within bounds of usefulness any suggested change from our accepted manner of life and progress. And yet to refuse any change, no matter how wise, would retard all progress and advancement. Within the span of only a few years, the suggested reform of our centuries-old Gregorian calendar has encountered world-wide endorsement from leaders of conservative thought, including men in all branches of insurance. We refer to the changes proposed in the 12-month World Calendar plan which would not disturb, as much as would the 13-month plan, the existing array of statistics and information which stand as the firm foundation of the institution of insurance in all its varied forms.

Life insurance, in particular, is a business of statistics, experience and information—unless one refuses to accept as intangibles the approximately 30 billions of dollars in assets which are held for the American public by legal reserve life insurance companies in this country, or the two billion, 700 million dollars which they paid out last year to beneficiaries, living policyholders and dependents of deceased policyholders.

Such sums suggest hugeness, and the business of life insurance is huge. It is largely a business of paper work, leg work, and brain work—all wrapped around the love a man has in his heart for his wife and children. That 100 million of our 130 millions of nationals are directly affected by this business, either as policyholders or beneficiaries, is a nice commentary on the fact that love and devotion do exist. These things, however, represent accomplishments; any reform leading to such ends must necessarily meet the challenge of economic practicability, and in this concern it is difficult to imagine a business or an institution more needful of the advantages to be gained through this method of calendar reform. It offers to the many thousands of men and women employed in the home offices of companies engaged in the work of management

and administration countless benefits; it will serve perhaps less concretely, but just as certainly, the agency personnel who, through their diligence and untiring effort, sell and conserve the policies owned by 65 million American policyholders representing people of all ages and classifications.

Many of the benefits of The World Calendar will be obvious immediately upon a review of its plan of operation. It is a proposed new system, balanced in its essential structure and perpetual in form. It regulates the 12-month year in multiples of halves and quarters. Each quarter of three months consists of exactly 91 days, the first month consisting of 31 days and the succeeding two of 30 days. There will be exactly 13 weeks to each quarter, 13 Sundays and 78 weekdays. Each month has 26 weekdays. Each quarter will begin on a Sunday and end on a Saturday. Under this new system, the point which is the stabilizer of our present maladjustment, the odd year-end day, now December 31, would become the new Year-End Day, to be considered an extra World Holiday and to fall always, of course, on a double Saturday. Work would commence on Monday, the 2d of January, whether you felt like it or not. That God-given Sunday, between Year-End Day and the New Year's first work-day, alone should be sufficient to recommend the plan to a great host of folks who look too joyfully upon the advent of another twelvemonth.

Once in four years the extra day, which now brings the month of February up to something approaching equality with the other months, would fall as an extra Saturday between June 30 and July 1, to be known as Leap-Year Day. It is recommended that these two stabilizing days in this World Calendar be adjusted to fit in with our scheme of work, in the United States at least, as holidays. Religious and secular holidays might be altered or not, as authorities may decree.

Birthdays falling on those rearranged days in the monthly calendar should pose no serious problem—to revert to the last day of the month or remain the same—except that life insurance contracts now in effect would be somewhat affected until adjusting legislation could be enacted. In fact, the same law that permits leap-year day (February 29) anniversaries, etc., to be observed on the previous day in ordinary years would apply here. This, of course, would be required for a multiplicity of other considerations in other lines of business; and as the public can be convinced that such change has merit, the passage of such enabling laws as might be found necessary would not stand as a great hazard.

As a matter of fact, there is a great variety of existing laws which, as they now stand, would conflict with any change whatsoever in the old calendar. The business of life insurance is rigidly supervised by insurance laws in each of the 48 states, under the administration of state insurance departments, but it is probable that such authorities would welcome any simplification of their duties, such as the certification of annual and semi-

annual statements of assets and liabilities, examinations, etc., with all the great volume of accounting such work entails. To be effective, this altered calendar would, of course, require slight national legislation backed up by state endorsement but, as said before, this country has never been one to be backward about passing new laws when the feeling was prevalent that such action might be desirable. Quite the contrary. We need only recall how easily Standard Time slipped into our lives without any Congressional action. Congress acted years later in 1918.

Perhaps the most commonly used phrase in the entire life insurance business is, "As compared with the same period last year." It affects every department of the business and has from the very beginning, centuries ago. Because of the absence of comparative data, life insurance and annuities, although apparently appreciated in principle, languished in development until they had American enterprise applied to their management almost 100 years ago. As far back as the middle of the 16th Century the Dutch developed considerable actuarial knowledge, meaning that they had amassed statistics which gave a rough idea of how many men and women die each year and at what age. Particularly through the talents of one John DeWitt in this direction the Hollanders were able to take advantage of the enterprising but less informed English nation, which was then offering government-sold annuities at bargain prices. The Dutch made a good thing out of it. Later on, the English developed a crude sort of mortality table for use of life insurance companies and this was gradually improved upon for 100 years until the business commenced to approach a fairly exact science. America took up the work and added to it until today such records are invaluable to both the business of life insurance and to the millions of people it serves. Needless to say, the actuarial branch of the institution of life insurance would look with disfavor upon any tinkering with the calendar which would seriously disturb this great mass of accumulated data, but just as certainly it would accept a sensible plan that would simplify its intricate calculations.

Other departments of a life insurance home office are likewise dependent upon the records of the past to assist them in the performance of their daily and future work. The underwriting department, the personnel of which is charged with the responsibility of examining the risks offered to it by the agency force, must have available statistics which indicate the hazards involved in the acceptance of insurance on the life of any applicant. Is he fat or thin? What work does he perform and how old is he? These and 100 other considerations enter into this work—many of which duplicate and supplement the work of the company's medical department—but all of which are dependent upon the availability of accurate and logical records compiled from day to day and from month to month. It is natural to believe that all such duties would be well served by a simplification of

the calendar by which we live and keep our being. Then, there is the agency department responsible for the management of 200 thousand field-men, who go up and down Main Street each working day of the year, keeping life insurance already sold serviced and doing its job of protection, and adding to the total among the eligible public. There is the policy loan department handing millions annually to emergency borrowers, and there is the most important death claim department, succoring in moments of grief and sorrow the dependents of departed bread-winners. All these, and others, are bound to comply with the idiosyncracies of an ever-fluctuating calendar and ever-advancing holidays on changing days or dates, which at times defeat the very purpose of life insurance.

These small and very human considerations, we believe to be of equal or even more importance than purely economic factors. The adjustment of the sliding scale of holidays would unquestionably solve many such problems. Legal holidays could, in our opinion, be made legal on Mondays throughout the year in this suggested reform.

Christmas and Labor Day conform automatically to the Monday holiday idea. July the Fourth and Decoration Day would have to be reassigned, but the latter is simply a day of reverence, as is unintentionally proved by our miscalling Memorial Day by the above term—used in many localities, by the way—and the former should at all times be known as Independence Day. Whether or not it is the fourth of the month is of little consequence, because it was initiated in Congress on July 2, which falls on Monday in The World Calendar. The severance of the traditional “first Tuesday after the first Monday in November” for Election Day should not meet with a great deal of opposition. The election would fall on Monday, November 6, a date very near to which another tradition was broken. Perhaps this would remind those who did not like that fact to resolve never to allow it to happen again, and those who did, that traditions should not always rule. All the other days we have set aside to honor men and events might be transferred to the beginning of the week in the interest of public welfare.

This proposition in the reform of the calendar seems vital to us because the smooth operation of life insurance is predicated upon a high degree of synchronization with almost every other line of business enterprise. It must conform with all the laws and regulations laid down by the state and national governments; it is greatly dependent upon the smooth operation of railroads, printing houses, and elevators, the turn of the moon and that effect upon the productivity of the farms it owns; and the prompt delivery of mail which neither rain, sleet, nor snow will stop, but which a holiday will. These and a thousand other things slow up the speedy performance of both real and implied duties, which is the aim of every life insurance company. A stabilized calendar and stabilized holidays, it would seem certain, should obviate much waste effort all along the line.

The production of new business for the life companies is of a great deal more importance to those who receive life insurance benefits than to the companies themselves, comparatively speaking. They will remain solvent right down to the day the last claim is paid. The question of the solvency of the uninsured, however, will always be a matter of doubt and investigation. It is to the advantage of the institution of life insurance and to the general public both, of course, to maintain the *status quo*, replacing matured claims with new insurance and extending the protection thus afforded to all of the new eligibles as they develop in a growing nation. And to this end there has been builded the life insurance agency force, 200 thousand strong, in America.

They, too, are slaves to an outmoded calendar. Most of them plan their work on a production quota basis; so much effort and production a day, week, month and quarter—with, of course, the Year-End Day adding up as much or more than they had ambitiously anticipated. Unquestionably, even weeks in even quarters would be of material assistance to these earnest workers.

In their daily work of prospecting for new clients and in serving their old ones, however, the life insurance agents probably find the present inequalities of our calendar-in-use more of a handicap than any others in this maze of inevitable confusion. The term "servicing," incidentally, so generally and so vaguely used as connoting assistance (when it so generally means nothing of the kind) means exactly that in the work of the life insurance man. Often he will make an after-dinner call at the policyholder's home just to bring to him a policy loan blank, help him fill it out and get it pushed through the home office in time to afford the desired financial aid. He may disrupt his working routine in order to have lunch, for which he pays, with a policyholder who slips into the habit of living above his means and whose life insurance protection is about to lapse, and so persuade the profligate one to come back to earth and pay that premium. He may spend hours going over a prospect's existing life insurance contracts and end up with the expressed conviction that the man owns all the life insurance he can afford at the moment—but he will not be a good agent unless he leaves his card with the suggestion that he be notified at the proper time of increased needs and ability to pay. The above is routine for the better life agents of this country.

But, to get back to the matter of practical help for this sterling individual, he meets with calendar opposition such as might be exemplified by the recent year-end holidays when Christmas and New Year's appeared in the middle of the week. On Monday, the 23d, the prospect was all manner of good wishes, but he had to clean up his work which had accumulated over the week-end, and he will not, but for the sake of discussion let us suppose he does, invite the agent to call tomorrow. Tuesday finds

the prospect having forgotten a few urgent things in regard to Christmas presents. Thursday is just one of those days—and Friday is again a day on which much must be done before the next holiday. The next week might, in most cases, be written off as a carbon copy of the previous one, with embellishments. These examples may be exceptional, but for the sake of emphasis they are offered.

What with vacations and the mid-week holidays, the life insurance agent's job is not an easy one.

Life insurance, for some inscrutable reason, is considered by the average man not exactly as a luxury, but as something which is needful and fine, but which can be deferred until some small luxuries have been procured. That is a type of competition the life insurance agent has to face and in spite of single holidays which add up to anything from a day to a three-week period, he manages to get by. His performance each year consistently improves upon that of the preceding year, as it did in 1940, when in round numbers the total life insurance outstanding in this country amounted to 100 billion, 17½ million dollars. The life insurance salesman manages to keep the aggregate on an up-curve, but his work would be greatly simplified and his efforts be more productive with a regulated work-week, month and quarter.

The list of eminent men and organizations supporting The World Calendar is so voluminous as to appear repetitious in point of authority.

A report in reply to a questionnaire issued to the members of the American Statistical Association by the United Press, and published by The World Calendar Association, Inc., in New York City, contained the endorsements of outstanding personalities in almost every field of endeavor. Statisticians were in majority in accord with the new plan, both in government and in private enterprise. Roger W. Babson thought the United States should go ahead on its own, independent of foreign nations, and work it out for ourselves. Three replies from the personnel of one of the nation's leading life insurance companies were tabulated in qualified favor and one against any calendar reform. One said he would strongly oppose the 13-month plan; that the United States should secure the cooperation of foreign nations and obtain full public acceptance of the plan before taking definite legislative action. Others, emphasizing in the report that the opinion was purely personal, suggested that the United States Government should give the subject active consideration and that it appoint a committee to study it.

More forthright recommendations were reported from some of the smaller companies, with many of them advocating immediate investigation by the United States Government of the practicability of the plan with a view toward obtaining immediate action. This report was as of 1934. The answers to this questionnaire indicate that the 13-month plan

was offered as an alternative of the two reforms, and it did get a very definite minority vote—as a matter of fact, a no-vote as far as we could gather. Many advocated immediate action by the Government to forward legislation for the adoption in this country, alone if need be, of The World Calendar purely for its local advantages, and to seek world cooperation for the broader benefits in prospect for the future.

It might be recalled that the Life Office Management Association, with headquarters in New York City, some years ago programmed a discussion of the 13-month plan and that, among the several hundreds of junior life insurance executives of this association, few appeared to give serious consideration to such a radical departure from accepted methods. This organization, whose members are largely responsible for the maintenance of the great mass of accounting and records in life insurance home offices, probably carries as much weight as any other department in the institution of changes in outmoded procedure, and it is possible that many of its members are already studying the possibilities of calendar reform along the lines suggested in this article. They will lend their influence in the future in obtaining the necessary revision in state and national laws, without which such changes cannot be effected.

Life insurance companies have ever been ready to accept new legislation—have indeed fostered it—whenever it was apparent that it was conceived in the interest of the policyholders; and the simplified perpetual 12-month equal-quarter calendar ought to be advocated strongly from this angle. A great proportion of premium payments are made on a weekly, monthly and quarterly basis, as well as annually. The evenly divided year would facilitate regular payments to a great degree, and unquestionably would reduce the present ratio of cancellation of protection now resulting through lapsation.

The payment of life insurance premiums, particularly among the thousands of small policyholders, must become a regular habit if they are to be maintained uninterrupted. The even occurrence of pay-days and premium-due days, in addition to the simplification of accounting procedure, would be conducive to such regularity of premium payments. The advantages of The World Calendar, both to the life insurance companies and to their policyholders alike, would seem to be so general and so obvious as to urge the immediate attention of authorities to this vital problem.

A great beginning might be made in the Western Hemisphere should the United States Government follow the recommendations of some of the country's great leaders in outstanding public affairs, such as education, business, insurance, banking, public utilities, statistics, etc., who have recognized the benefits to be derived from The World Calendar, and have given the movement for its adoption their whole-hearted support.

WHILE TIME PERMITS

By NELLIE BALDWIN RUDSER

Down the years through known eons of time,
Man has sought improved ways of recording.

We have measured the hours by the sand;
We have checked with "mechanical movements";
While the ebb and the pulse of the tide
Have rule-registered murmuring moments;
The slow drip of the old water-clocks
Is forgotten in ease of "electrics."
The meridian is now recognized
As the high point attained by the sun-god;
And observatories advance
In exactness.....in accurate findings.

Man has sought improved ways for recording.
We have progressed from candles to rays
Which can light our frail torch from Arcturus;
Jungle drums led through devious ways
To the triumph of sound through the ether;
Dark cave huts are replaced by the tower
Of the penthouse and modern skyscraper;
Forest trails were forerunners of roads;
Frail canoes fathered mighty grey warships;
Intense molding of thought built machines;
Fallen logs paved the scheme of steel arches;
Hieroglyphics became modern script;
Weird clay portraits produced "technicolors."

Man still seeks for improvement . . . advancement!
Thus, in every department of science,
Our Creator reveals to His students
Jeweled-marvels . . . wise secrets . . . strange wonders.

But what *is* this great study of TIME
And how may we improve its recording:
By systematic arrangement of days,
With definite dates of recurrence?
As meridian marks highest point,
So World Calendar attains a new order;
With an even division of quarters,
A perpetual time-system for nations;
Continuing life's endless quest
On the way that leads to perfection.

A STEP TOWARDS PEACE

By GEORGE KENT

Former Director of Public Information, League of Nations Association of the U.S.A.

THE other day the postman rang twice and departed, leaving behind him in the mailbox a newspaper, a book and a magazine. As mail goes, it was common enough, yet as I read, a vision formed before my eyes. From a newspaper's front page, a book of emotionless reports and a barbershop weekly, I caught a glimpse of the true role of calendar reform. It seemed to me that the new calendar was a step the world must take, not simply to improve the present system of reckoning time, but for the larger purpose of a new international order that would render war impossible. Has this vision any merit? Is it far-fetched—a pipe dream of no consequence? I leave the judgment to you.

I opened up the newspaper first. On page 1 were reports of war and suffering and disorganization, reports of a world upset and in flames, staggering towards disaster! We have become somewhat numb to the horror of these front pages. No Dante, no poet, however sadistically inspired, could imagine the equal of these daily printings which we appear to accept so casually.

Tossing the newspaper aside, I turned to the book, a blue covered volume, the 1939-1940 *Yearbook* of the International Labor Office, subtitled "An Annual Survey of Labor throughout the World."

After the newspaper, it was gentle reading, a music of great dreams and some accomplishment. What interested me most was the steady progress the world has been making towards improving the conditions of labor. Much had been done to establish fixed days of rest and vacations with pay. Even Japan, sensing exhaustion in its people, had conceded two rest-days a month.

Something had been done in virtually all the nations of the world—was still being done in non-belligerent countries—towards shortening hours, towards guaranteeing at least one day of rest per week or per fortnight—an assured paid holiday every one or two weeks. These were genuine, praiseworthy reforms concerning which no one could argue, yet in every nation at war today these reforms are being seriously attacked or have already been swept away. In France, they have been blamed for the country's defeat. Elsewhere they are being sacrificed to the emergency. In this country, they are imperiled by the momentum of the drive for national defense.

So, again, as with the newspaper, the book was fuel for despair. What

good all this effort to improve the condition of men when these periodical eruptions of evil, which we call war, wipe them out overnight!

I turned to the magazine, a copy of *Collier's Weekly*, January 4, 1941, in which I found the following paragraph:

"Before December 25th was universally adopted as the date for the observance of Christmas, in the fourth century, it had been celebrated by various peoples on 135 different days of the year."

Imagine it, we who quarrel with the double Thanksgiving, produced by President Roosevelt's proclamation! One hundred thirty-five separate Yuletides! Then came Pope Gregory with his reform of the calendar and past difficulties were greatly reduced. Here was strength and a basis for hope. In the realm of the calendar, there has been progress that has stood against the centuries, which no war could destroy. In this realm, far removed from soldiery and selfishness, there is a gleam—a spark of promise for a world standing neck deep in a morass of bloodshed and hopelessness. And that was the vision I saw.

What the people of the world want, what we overgrown children yearn for, wherever we live, is security—stability; some rock to which we can hold, upon which we can build, so that instead of chaos constantly recurring we can have peace and order. It seemed to me that the calendars of Caesar and Gregory meant less to their eras than does *The World Calendar*, so staunchly urged by Elisabeth Achelis, to our own.

About this, there is nothing fuzzy or chimerical. The history of the past few decades has demonstrated that the world cannot take seven-league strides towards security. We are not ready for any quick Utopias. The League of Nations failed because it was too ambitious; and thanks to a number of initial mistakes and our own isolationism, it became a theater of idle debate, an organization with little power but that of the spoken or written word. It failed in its principal objective—the achievement of a permanent world peace.

The League of Nations, however, did not fail in those areas from which political interest was absent. In the field of international quarantine and health legislation, its labor remains. Its work in a score of scientific and cultural fields persists, indestructible.

From this story of success and failure, the fact emerges: We move slowly. Each step towards international security must be such as to be accepted by a few at first and then universally—approved unquestioningly by every man and woman, whatever their flag or language. By such short, deeply laid stepping-stones, affecting intimately the lives of the world's inhabitants, can we advance and ultimately defeat the spirit of hatred and rivalry that splits the world.

The first and most important of such advances might well be the reform

of the calendar, which in its present confusion and untidiness stands as a symbol of the chaotic world today. Let us, in the small arena of the calendar, do what we would do to the world if we but had the power: straighten it, strengthen it, arrange it so that it can become a symbol of the world as we would want it to be—a world of order, harmony and balance.

The effect of its present lack of symmetry on our unsymmetrical, blood-spilling world is far more profound and widespread than any of us suspect. The measurement of time is a process which concerns men daily, in every possible aspect of their lives.

A calendar in disorder is an incentive to disorder elsewhere, and I venture that a psychiatrist would find it to be a factor in the production of much neurasthenia.

Think of our wandering Easter, our hopping Thanksgiving, our Christmas which in 1940 landed plop in the middle of the week—on a Wednesday! Think of the number of holidays which, following their own sweet will in our undisciplined calendar, fall on odd weekdays when they might so easily be fixed to fall on Mondays where combined with the Sundays they follow they would assure us double length festive periods, which are so infrequent in our calendar today!

Also, spend a moment in thought, on the confusions that beset young and old who must calculate the dates of birthdays, other anniversaries, game schedules, appointment days, and what have you through a bewildering congeries of days and months and week-ends.

Under The World Calendar, these dates would be fixed, pegged down and known. There would be no more need for jingling: Thirty days hath September . . . ; no more need for a Presidential proclamation about Thanksgiving. These things would be regulated, stabilized, lifted out of the areas of the brain which should be reserved for cerebration, and rendered automatic and mathematical, to shine before us everlastingly as a symbol of order and security. The kings and the captains could come and go—the calendar would remain, unlike it has in the past, immutable, a fixed and shining star.

Once the calendar were stabilized, the holidays "Monday-ized," the world could then proceed to other reforms equally momentous. The rest-day for all would naturally follow as a corollary to calendar reform; then universal vacations with pay. The World Calendar would actually facilitate a world-wide vacation movement because its simplicity makes it possible to spread the holiday periods over the year in a reasonable, natural way that would not disrupt industry. After vacations, then the shorter work-week. . . . Step by step, slowly, surely, the world would move towards the new order.

Labor has long been cognizant of its close relationship to the reform of the calendar, and in January, 1936, the Labor Conference of American

States, held in Santiago, Chile, adopted a resolution reading in part as follows:

WHEREAS, it is a fact already well recognized that our present calendar is not very satisfactory in its application to the economic, social and religious fields; and that recent studies, investigations, and information reveal to us that there is an evident desire to bring about its reform, and

WHEREAS, the reform of the calendar founded on the plan of 12 months and equal quarters is of great convenience to commercial life and to business, as well as to the well-being of the working class, and it represents an advantage of great benefit to all nations, and

WHEREAS, this matter must be considered by the League of Nations during 1936,

BE IT RESOLVED, that the Labor Conference of American States, members of the International Labor Organization, meeting in Santiago, Chile, in January, 1936, recommends the approval of the perpetual calendar of 12 months and equal quarters; and it resolves to request the Administrative Council of the International Labor Organization to send copies of this resolution to the Secretary General of the League of Nations, and to all the Governments of the American countries.

The International Labor Organization acted on this resolution five months later, June 1936. It approved the resolution, but unfortunately failed to act in an independent way, choosing to shift the responsibility of a decision to the Council of the League of Nations, where, as most of us know, action was postponed. The World Calendar, so much needed and wanted as a harmonizer and uniter of nations, was delayed. The resolution of the International Labor Organization read in part:

CONSIDERING that it is a well-recognized fact that the present calendar is very unsatisfactory from economic, social and religious standpoints, and that recent studies, investigations and reports have shown that there is a marked trend of opinion in favor of its revision;

CONSIDERING that the resolution concerning calendar reform adopted by the Labor Conference of American States which are members of the International Labor Organization, at its session held at Santiago in January, 1936, recommends the adoption of the perpetual calendar of 12 months and equal quarters;

The International Labor Conference at its Twentieth Session requests the Governing Body of the International Labor Office to call the attention of the Council of the League of Nations to the question of calendar reform and to ask it to recommend the Committee on Communications and Transit of the League of Nations to continue to study the whole of this question very closely at its meeting in 1936.

Today the International Labor Organization, free of a war-torn Europe by virtue of its new location in Montreal, Canada, has an unusual opportunity once again to work actively for a World Calendar. Were it to lend weight and substance to its past resolutions by definitely endorsing The World Calendar and urging governments to place it in operation on January 1, 1945, a step forward would be taken in the direction of world order and peace.

In conclusion, I would like to add another quotation, this one from the 1941 "Seasonal Message" of Miss Elisabeth Achelis, for it is a summary and an inspiring comment on the thoughts evoked by the postman's deliveries to me.

"I like to think of The World Calendar," she said, "as a bridge of friendship over which peoples cross to converse with one another in the same orderly and reliable time-language: a bridge, spanning the chasm of confusion and enmity, by which they may reach greater perfection and beauty.

"We are told when at peace to prepare for war, but the reverse is equally true:—when at war prepare for peace. The moment is here and NOW to reshape the calendar so that it may be a potent aid and, perhaps, a forerunner of other changes so essential for world recovery and peace. For assuredly one of the foundation stones upon which to build a better world is to establish a better bond of Time."

OBITUARY NOTES

THE HONORABLE SIR SHAH M. SULAIMAN, Justice of the Federal Court and the President of the National Academy of Science of India, died on March 12 in New Delhi, at the age of 55. Sir Shah Sulaiman had been a member of The World Calendar Association for several years. Interested in scientific matters, he was a keen student of calendar revision.

THE HONORABLE PIUS L. SCHWERT, member of the House of Representatives from the 42d District of New York, died suddenly in Washington, D. C., on March 11 at the age of 48. Mr. Schwert interested in calendar revision felt that if holidays could be placed on Mondays people would see at least one argument in favor of calendar reform. In this direction, therefore, he introduced on January 13, 1941, a joint resolution in Congress designating as Thanksgiving Day the first Monday after the fourth Sunday in November.

Mr. Schwert, in a recent statement to The World Calendar Association, said: "This bill would place Thanksgiving between the old, original Thanksgiving in most States and that which was observed last year in some States (or the preceding Thursday). Next, it is a great saving to all factories and office buildings to allow their fires to be banked Saturday, Sunday, and Monday, rather than to have to build them up and then bank them for a day in the middle of the week. Next, employers prefer a solid week of work rather than one interrupted with a holiday in the middle of the week. Next, employees would prefer Monday so that they might have a half-holiday Saturday, with Sunday and Thanksgiving following. There are other arguments, but I believe these arguments show that Monday would be the better day. I note that you list the fourth Monday in November as Thanksgiving Day in The World Calendar. This is practically the same as resolution introduced by me, which would designate the first Monday after the fourth Sunday in November."

D R. DAVID H. TENNENT, biologist and teacher, a member of the Bryn Mawr College faculty for 36 years, died at Bryn Mawr on January 14, at the age of 67. He had been a member of The World Calendar Association for almost 6 years.

THE TIME IS NOW

By ELISABETH ACHELIS

President, The World Calendar Association

(From *Guide*, January 1941, Published by the Women's National Republican Club)

THE coming of each New Year turns our thoughts naturally to the calendar and we inevitably wonder why this annual time-keeper is so much more complicated and uncertain than is our daily time-keeper, the clock. We question: "Could not the calendar be made as orderly and stable as our clock-time?" And this is just what The World Calendar Association with its 33 international cooperative committees is endeavoring to do. It is offering to the world a new and better calendar more in keeping with our present needs.

Before we describe the new World Calendar let us briefly tell of some of the drawbacks of our present system under which we are laboring. The chief objection is its changeableness. The years never begin on the same weekday, so that days and dates never agree. The months are so irregular that a silly nursery rhyme must constantly aid us as to their proper length; they have either four or five Sundays, Mondays or Tuesdays; quarter-years are unequal and the first half-year, too, is shorter than the second half; and the week breaks into the months in a most harum-scarum manner. Our present calendar is so burdened with unnecessary peculiarities there is no wonder that it finds us in constant confusion and uncertainty. For example, this new year of 1941 is beginning its career two days later than 1940, so that no accurate comparison with last year or another is possible. Complicated tabulations are needed to overcome these difficulties, but even these are faulty as they do not tell with exactitude whether last January (1940) had four or five Wednesdays or June had four or five Saturdays.

What civilization throughout the world needs is a stable calendar. For this purpose, we take a year of 364 days which is divided into 12 months, 52 weeks of seven days, four equal quarters of 91 days, and two half-years of 182 days. We are thus able to arrange for equal quarters, each containing one month of 31 days and two months of 30 days. Each quarter begins on Sunday and ends with Saturday. Each quarter has 3 months or 13 weeks or 91 days. A quarter is thus a counterpart of the other three. In the future every day of the year would fall on its given day of the week and each would be uniform with every other year. There exists perfect coordination among the various time-units.

"But what about the 365th day?" readers will say. "One cannot drop this day out of the calendar if it is to keep step with the seasons." And my readers are right about this.

The 365th day is added to the outgoing year immediately at the completed fourth quarter after Saturday, December 30. It is placed on an extra Saturday called Year-End Day and dated Saturday, December 31 (or December Y). In leap years the 366th day follows the completed second quarter and is placed on another extra or double Saturday, the Leap-Year Day, and tabulated Saturday, June 31 (or June L). Both these extra or double Saturdays—one every year and the other added mid-yearly in leap years—are World Holidays. They are the stabilizing days by which the calendar becomes perpetual—every year the same.

Days and dates will always agree in The World Calendar. No longer will they shift as heretofore and a greater sense of tranquillity and security will be obtained in our daily, monthly and yearly plannings. The preparing of budgets, arrangements of club programs and vacational periods, income tax payments and insurance premiums, all will be more easily made. And many other important daily engagements will find their regular places in this new calendar schedule. Thanksgiving, for example, could be placed on the fourth Thursday on a specific date, November 23, avoiding the shiftings between a fourth and fifth Thursday as happened in past years, or the third and fourth Thursday of the recent two years.* Christmas would happily fall on Monday, December 25, giving to everyone a welcome three-day week-end. New Year's Day logically comes on the first day of the week, Sunday, with business activities beginning on Monday. School vacations could be more easily planned with the school year closing Friday, June 29, and opening on September 11, a week after Labor Day Monday, September 4.

To accept this type of calendar is easy. In the years when both the old and the new would meet on one and the same day the transition is simple. Such a coincidental day and date is *Saturday, December 30, 1944*. By considering Sunday the 31st in the old almanac as the new Saturday Year-End Day in the new, The World Calendar would begin with Sunday, January 1, 1945.

But how can this be done? The United States, through the President, could call an international conference in 1942, preferably not later than 1943, at which a treaty could be signed and ratified making official The World Calendar on January 1, 1945. Before this is done, however, it is important that individuals, national and private organizations (irrespective of political party, special interest or national prejudice) all work for this common goal and so inform the President. For Time knows no discrimination; it is universal and affects every man, woman and child. Let us then, every one of us, do our part unstintingly to put into actual operation this simple and orderly measurement of Time.

*EDITOR'S NOTE: The President has recently declared his intention to return to the traditional Thanksgiving date after this year, stating frankly that the expected boon to retail trade envisaged in 1939 when he changed the date of observance had not materialized.

I like to think of The World Calendar as a perfect system of democracy—a democracy of a newer and better pattern wherein each individual time-unit works in *full capacity* (neither more nor less) and performs its part *freely* within its own domain toward achieving a harmonious unity. It makes no difference whatsoever whether the day-unit itself is of lesser length or the month of greater; whether there are a greater number of weeks or a lesser number of quarters. They are all of equal value and vitally essential to the oneness of all. Thus the various time-parts work freely and unhampered in perfect harmony and stability for the common good of all, encompassing and forming a complete and united whole.

The World Calendar is thus a great uniter. And because of its newer and better pattern, it is eminently fitting that the United States (which adopted a new form of government under its banner, *E Pluribus Unum*) should now also acclaim this newer and better pattern for our calendar—perfect model of true democracy.

A NEW CALENDAR FOR A NEW WORLD

HERE IT IS—THE WHOLE CASE IN FAVOR OF THE WORLD CALENDAR

THE Association has long felt the need of a definitive “textbook,” or primer, on The World Calendar—one that would describe exactly what The World Calendar is, and how it will affect the various divisions of our modern community. The *Journal of Calendar Reform*, and other publications issued by the Association, have dealt with various special aspects of The World Calendar, but there has never been a thorough, from-the-ground-up presentation of the matter. Now that much-needed job has been done.

Published almost simultaneously with this issue of the *Journal*, and available upon request, is a new booklet, “The World Calendar; A New Calendar for a New World.” Thirty-two pages long, this booklet, after setting forth the fundamental features of The World Calendar, discusses the effect the calendar will have on industry, labor, government, law, retailing, agriculture, finance, science, education, the home, and religion. There is a special message from the president of the Association, dealing with the wider implications of The World Calendar.

It is the plan of the Association to send the first copies of the booklet to come from the press to key individuals in each of the fields discussed, with a request for comment. In accordance with the thought expressed in the editorial in this issue of the *Journal*, copies will also be sent to members of the Association, with the suggestion that they seek as wide circulation and publicity for the booklet as possible. It is planned to make wide use of this booklet; to make it, indeed, the “Textbook” of The World Calendar movement. The benefit The World Calendar will exert on everyone for order, stability and cooperation is emphasized.

In a sense, then, we are moving into the home-stretch—we are “putting on the pressure.” The appearance of the booklet at this time marks an increase in the vigor and urgency of our drive for adoption of The World Calendar by 1945.

At the same time we have remade our Association’s slogan, to fit more closely the mood and tempo of these times. Included in the title of the booklet, this new slogan reads: “A New Calendar for a New World.”

THE FARMER AND THE ALMANAC

By E. L. GASTEIGER

AT THE Farm Show in January of each year a number of men and women are honored as Master Farmers. Had the award been made when I was a lad, I'm sure Grandmother in our household would have been eligible. Under her supervision, there was an ample supply of milk for the large family throughout the rigorous winter; when eggs soared to 12½ cents a dozen in February, there was a surplus to trade for groceries at the local store; the cellar was usually well stocked with home-grown fruits and vegetables.

But the garden was the envy of the neighborhood. Ground was finely pulverized; fertilizer, scientifically applied; weeds, diligently uprooted; rains, supplemented by the sprinkling can. Crops were cultivated often and thoroughly. Was not a bright hoe the mark of a bright farmer? Yet most of the credit went elsewhere—everything was planted, everything was done in the right sign.

Winter just half over early in February, Grandmother ordered a new almanac, though a well-preserved one for the year before was still on hand. Signs just didn't fall on the same date year after year simply because the calendar was always changing.

In farming, signs have yielded to science—information now comes not from the almanac but from our schools and experiment stations. But the calendar, always different, with its inequalities and discrepancies, still prevails. "The long story of the adoption of our present calendar, with its unequal months and its irregular dates and seasons," wrote Mr. Louis J. Taber, Master of the National Grange, "marks the story of blunders, mistakes and superstition."

Over a century ago a priest proposed to the Vatican a revision of the calendar now in general use—introduced by Pope Gregory XIII in 1582. But if and when the change occurs, credit will go to Miss Elisabeth Achelis, a New York woman of wealth and culture, who about ten years ago forsook a life of ease to crusade for the proposed revision, which is now known as *The World Calendar*.

It is claimed that everything from the conduct of business to the pursuit of pleasure would be easier under this new calendar. The calendar is perpetual—every year the same, January 1, New Year's Day, always falling on a Sunday. The lengths of the 12 months are rearranged so that they are regular, making the year divisible into equal halves and quarters.

Each quarter contains exactly three months, 13 weeks, 91 days, begins on Sunday and ends on Saturday. The first month in each quarter has 31 days and the other two 30 days each. Every month has 26 weekdays.

In order to make the calendar perpetual and retain accuracy, the 365th day of the year, called "Year-End Day," is placed as an extra or double Saturday between December 30 and January 1. And the 366th day in leap year, called "Leap-Year Day," is placed between June 30 and July 1 as another extra Saturday. The change from the old calendar to the new one would be easy when a day, date and month of the present calendar coincide with the same day, date and month of the proposed World Calendar. This occurs Saturday, December 30, 1944. The following day and date in the old calendar, Sunday, December 31, 1944, would then become that extra or double Saturday, the new "Year-End Day."

It has been recommended that the Year-End Days and Leap-Year Days be observed as international holidays—"holidays," said Miss Achelis, "on which the entire world may come together in amity, understanding and cooperation. What a glorious outlook—to have all nations, races, governments, peoples and churches observing one and the same holiday throughout the world every year and an additional one in leap year."

A holiday would always fall on the same day and date. If The World Calendar should become effective January 1, 1945, then Easter, as a fixed festival, would be observed within one day of the 1944 date of April 9, that is, on the new April 8—the 99th day of the year, the supposed historical date of the Resurrection. Christmas would always fall on a Monday, December 25. There would be no confusion as to the date of Fasnacht day (Shrove Tuesday), no excuse for forgetting birthdays or wedding anniversaries.

All holidays fixed by legislation or proclamation could be placed at the close or beginning of the week, as is Labor Day. Lincoln's Birthday, February 12, a Sunday in the new calendar, would be observed on Monday, and even November 27, a Monday, might be agreed upon for Thanksgiving.

Mileage from too frequent starting and stopping is low, and costs from excessive speed and too long a run, high. The World Calendar, its advocates say, offers agriculture and industry a well-balanced schedule, with ample and uninterrupted periods for work and for rest.

EASTER WEATHER IMPORTANT

By GIRARD

From the Philadelphia (Pa.) *Inquirer*

EASTER represents to all Christendom its greatest fact. Necessarily it should also be the day for most unbounded rejoicing in a religious sense. It is contended that sunnier weather and an approximately established day would promote that. I have asked a dozen well-known professional and business men about a fixed Easter. Two are preachers. All agreed that with very little trouble the thing could be adjusted. That would always put Easter on the 99th day of the year. Both preachers said more people are in church on a fine Easter morning than when it is cold or stormy.

I saw 40,000 in one church, St. Peter's in Rome, and the day was perfect. Had that Sunday been cold and forbidding, attendance might have been thousands less.

TIME AND THE EASTERN MAN

By DR. ALBERT PARRY

COUNTING time in the Western manner is now the official way of the East as well, although there are many instances where the Eastern people still cling to old-time custom.

Turkey was the last major country of the Orient to adopt the solar calendar, and this was done only since the last World War when the resultant Kemalist movement of reforms touched upon many fields of the nation's life. In China the wide use of the Western calendar dates to the fall of the Empire and the coming of the Republic in 1912. Japan instituted the reform as far back as 1873 when such assorted novelties were introduced as the Gregorian calendar, vaccination, European dress for officials, and a halt to the persecution of Christians. Russia adopted the first Westernization of her calendar at the stern bidding of Emperor Peter the Great, early in the 18th Century, but the Gregorian calendar was not officially adopted in Russia until 1918, under the Soviet regime.

And yet, whether the change to the Western calendar came late or early, the broad masses of Eastern folks did not take it seriously enough. To this day there is something in the outlook of the Eastern peoples that places upon time and its counting different values from those entertained by us Westerners. In Turkey, even after the World War, the most common expression heard by me was *yavash*, meaning "taking it easy." The Russian likes to remark that "the slower you go the farther you be." The Persian is convinced that "of four things every man has more than he knows: of sins, of debts, of foes, and of years."

If we Americans are fond of the maxim that "time is money," the Chinese counter with their ancient proverb: "An inch of gold cannot buy an inch of time." Both in China and Japan the native hour is twice the length of the Western hour. This may explain why so many Chinese do not share our addiction to punctuality. A long-time resident of China remarked: "Fix a time for an engagement with a Chinese, and he comes in half-an-hour late, or even two or three hours after, occasionally a few days later than the day fixed upon, with no idea that he has done anything out of the way." If a Chinese says he will come to see you tomorrow, he does not mean the next day on the calendar, but any day in the future that he might find convenient. A boatman or a rickshaw-man or any coolie, for that matter, will base his fee not on the time but on the distance of the journey. Hours and minutes are often disregarded even when a Celestial wishes to make an exact definition of time. On occasion he will say: "The time it would take to drink a cup of tea." If he wants to convey the idea of a somewhat longer period of time he may remark: "The time

it would take to drink a cup of *hot* tea." There are also such expressions as, "The time it would take to eat a bowl of rice," and, "The time it would take for an incense-stick to burn." As a concession to the new Western habits of life, he may add: "The time it takes to smoke a cigarette." Thus time is counted by an act, rather than by hours or days.

Ever since the opening of the Heavenly Kingdom to the Westerners, the latter's calendar has been printed in parallel columns with the Chinese calendar. Foreigners were confused, nevertheless, especially so when frequently the Peking Government would make changes in the native year after the calendar's printing. Thus, President Roosevelt's action in 1939 in shifting the Thanksgiving Day was a mild affair compared with the step taken by the Chinese Administration in 1894 when the year was shortened one day because of the defeat suffered by China in her war against the Japanese. The people of Nippon, although using the Western calendar more extensively than the Chinese, also play havoc with it, but in a different way. The monkey-wrench they prefer is the so-called "inclusive reckoning." For instance, if you arrived in Japan some time in August and it is now October, your Nipponese friends will blandly hold that you have been among them for three months: they count the month of your arrival as well as the present month. If a child is born, say, late in 1939, his proud parents will consider him two years old by January, 1940—for the child has lived through parts of two separate years!

In the Eastern lands, the very invention of the calendar has always been under suspicion. The Ukrainian admonishes in his folk-saying: "Do not count the days of the year which may never be yours." The Arab, being farther to the East and thus a man of greater fatalism, believes in uttering a gloomier warning: "Do not count the days of the *month* which may never belong to thee." Nicholas Gogol in his *Memoirs of a Madman* (1835) expressed something of the Russian disdain for the Western dependence on calendars when he put down these ironic entries: "The year 2000: April 43d." "Marchember 86. Between day and night." "No date. The day had no date." "February 30th." "January in the same year, following after February." "34 March. February, 349."

The Eastern man believed that the Western calendar-maker was too bold in undertaking to foretell such matters as eclipses, weather, and celebrations of rulers' birthdays and name-days. Eclipses of the sun and the moon, indeed, came through as predicted. In fact, the first Jesuit missionaries in China, Fathers Schall and Verbiest, were able to introduce corrections into the ancient Chinese calendar precisely because they proved that they were right and the natives wrong in the problem of eclipses. But weather, in the forecast of which the old-time Western calendar-almanacs indulged rather freely, was a thing apart. So were the set days for the celebration of days of royalty: the emperors had the

inconvenient habit of dying or being overthrown weeks or months before the dates, and the red-letter markings of the Western calendar often looked downright foolish under the circumstances. "Government law lasts three days," said the sceptical proverb of old Nippon.

And so, if in the West the Swedes have to this day a saying that "the calendar is made by man while the weather is created by God"; and if the Germans say of a prevaricator that he "lies like a calendar"; then in the East the Russians treasure not one but a thousand and one sayings, all expressing a most dubious attitude toward the veracity of Western calendars. "He seldom harvests who sows in accordance with the calendar," says the muzhik. "Your calendar is no guaranty," declares the townsman. "All calendars lie," the intellectual quotes the famous line from Alexander Griboyedov's comedy, *Woe of Wits* (1823). There is also the celebrated folk-tale about a peripatetic German, a vendor of calendars, who crossed the border into Russia to try his luck among the muzhiks. Night was falling, and the traveler halted to knock on the door of the first farmhouse he saw.

"Hello, muzhik."

"Hello, German."

"May I stay overnight?"

"Come in, good people are welcome."

The peasant went to the barn and soon returned into the house with a heap of straw to make a bed for the calendar-vendor who, however, protested:

"Its stifling here. I'll sleep in the yard."

"Oh no, German, you'd better sleep indoors. It's going to rain tonight."

"How do you know?"

"The crows are crowing, the pigs are grunting, and my lumbago is bothering me."

"What a fool you are, little peasant! My calendar clearly says that there is going to be good weather tonight, and you want me to believe your crows and pigs!"

The German went to sleep the night in the yard. But just as he was about to drowse off, clouds gathered from all sides, and a terrific rain-storm broke loose. The calendar-vendor grabbed his clothing and ran into the house, his body soaked through to the marrow of the bones.

In the morning the peasant asked:

"Well, German, and did you sleep well? Was your bed soft?"

The calendar-seller replied:

"No, brother. It seems I'd be wasting time if I go on. I cannot make a living peddling calendars in Russia. Who will buy them here when with you a crow is a calendar, and a pig is a calendar, and even your lumbago is a calendar!"

Saying this, he sadly bade goodbye to his host and turned back toward the border.

The Eastern man has always felt that you could predict weather for the months rather than the days of the year. And there are certain elementary truths about the year's months known to the Easterner without the aid of the calendar. At least he feels so. The Hindi saying of India takes into account the weather of the corresponding seasons when it declares: "He will soon die who sleeps on a cot in January, on straw in September, and who travels in May." The Punjabi proverb recommends to "test a friend in trouble, and a cow in February," that is in the month when grass is at its scarcest. In Transcaucasia, the Georgian (Gruzin) philosophizes: "While the month of March is in front of you neither praise nor blame the winter." The Russian proverb amplifies the thought geographically: "Asia is more honest than Africa, and August is warmer than March." Again we hear from the Hindi: "March and April are the key to credit," meaning that the weather of those two months determines the success or failure of crops, and so ensures men's prosperity or bankruptcy. To many people those two months were fraught with danger and treachery. Not in vain the day of practical jokes was set for March 31 in India and for April 1 in almost every other land.

Harvest came in August, but men of India were told to remember that "it will not always be August with green fields." As a matter of fact, even the month of May could not be exactly trusted. The Russian verb, *mayat'sia*, means "to have hard luck," and there are at least three folk-sayings connecting the month of May with trouble. One of them holds that those born in May are destined to suffer all their lives; another says that weddings in May are ill-starred; and the third one jests that "although a man wishes to marry, the month of May tells him to tarry." A Russian scholar traced these beliefs to the days of ancient Rome when, he said, it was customary to dedicate the month of April to the pleasures of Venus, to repent in the month of May, and settle down in the bonds of marriage in the month of June. That the Russians, in truth, were not the first ones to condemn May for marriage, we see from this entry in the French *Calendrier des bons Laboureurs pour 1618*:

*Si le commun peuple dit vray
La mauvaise s'épousé en may.*

Farther East than Russia, the institution of the month was not even recognized, and it did not count as with us 30 or 31 days. In China and Japan it was a moon month of 29 or 30 days, and had no proper name. This civil calendar had an occasional 13th "moon" to adjust it to the solar year. The months—that is, the moons—of the lunar year were called the first, the second, the third and so forth (page our Quakers and their

method!) It was only in poetry that the Japanese used the months' proper names, and these were mostly borrowed from Western languages. There were 12 moons, to which number an intercalary one was added, approximately each three years, whenever the New Year threatened to fall a whole moon too soon. The system assured a regular occurrence of the New Year which, both in China and Japan, happened late in our January or in the first half of our February.

If in Turkey the moon was the symbol of the state, the Japanese regard for it was often religious and always sentimental. The Nipponese worshipped the crescent each time it appeared. In all its phases the moon was the most beloved subject for versifying, for, said the island folk, "all griefs can be assuaged by gazing at the moon." There were three great lunar nights on Japan's ancient calendar. One was the 26th night of the seventh moon when the people of Tokyo and other cities visited suburban teahouses, preferably on the seashore, to sit up late, waiting for the moon to rise over the water. On beholding the moon, the watchers would halt their drinking of tea or *sake* long enough to dash off a few sentimental poems about the wonderful body in the sky. The second occasion was the 15th night of the eighth moon when the appearance of the full harvest moon was properly celebrated. This moon was called "bean-moon" and the celebration consisted of an offering of beans and dumpplings, also of bouquets of eulalia-grass and lespedeza blossom. The third occasion fell upon the 13th night of the ninth moon called "chestnut-moon," and this was marked by the same offerings, with chestnuts added to the list.

Among the Chinese (from whom the Japanese borrowed most of their time-reckoning) the connection between the month and the moon is especially noticeable because both are denoted by the same word. The same is true of the Russians and their language. As in Nippon, the moon has a definite place in the Chinese lore of festivals. The most significant moon festival falls on the 15th day of the eighth moon; this is a harvest moon, as with the Japanese. In China it is one of the four annual celebrations at which debts are paid or otherwise settled.

Nor is the Western week a firm institution among the Chinese and Japanese. They know of it, but do not reckon in its terms to any great extent. This is particularly true of remote districts. In modern times Japan introduced the *Ichi-Roku*, which, imitated from our Sunday, was a holiday on the ones and sixes of the month. However, the innovation gained no favor, and so was abandoned. The Japanese word for Sunday is *Dontaku*, a corruption of the Dutch *Zondag* (for a long time the Dutch were the only foreign traders allowed in old Japan). The cessation of work on Saturday afternoons was plainly the result of a Western influence of the latest times, and the Japanese word for Saturday is *Han-don*,

or "half-Sundays." Wednesday is called *Naka-do*, meaning "midway between Sundays."

The Western calendar was adopted in Japan and China without the accompanying adoption of the Christian Era. Thus, to this time, years have their special names, within a complicated system based on six signs of the zodiac and the ten celestial stems, or within the reigns of individual emperors. There are the Years of the Horse, the Goat, the Ape, the Cock, the Dog, and the Boar. The ten celestial stems consist of five elements, each of which has two parts called, respectively, Elder Brother and Younger Brother. The five elements, Wood, Fire, Earth, Metal and Water, are used in the nomenclature of years with the addition of either of the two parts, thus: Wood, Elder Brother; Wood, Younger Brother; Fire, Elder Brother; Fire, Younger Brother; and so on. In ancient Chinese history a monarch changed his reign-name several times while he lived, and so the years were further confused by being counted in too small lots of too many "year-styles." The modern Japanese are more frugal and do not scatter reign-names excessively.

In Japan, besides the four seasons, the year has 24 minor periods known as *setsu*, of about 15 days each. Some of the names are poetic: Cold Dew, Lesser Cold, Greater Cold. Within the periods certain days or groups of days have particular powers of magic. To give but one of the many instances, the Japanese counterpart of our St. Swithin's Day is the first day of a 60-day cycle; if it rains then, it will rain all 60 days.

The Russians of old times reckoned similarly by remembering their saints' days. In fact, the so-called *Sviatsy*, or the Saints' Book, has for centuries been the East Slav's answer to the Western calendar. At times and places it was the substitute for the regular calendar. Plowing, sowing, harvesting in all their multifarious aspects were done with the *Sviatsy* as the time-table. Weather was expected to be good or bad, cold or hot, sunny or rainy, in accordance with the sundry saints' days. There is the muzhik's saying that "a woodcock has a long way to fly to reach St. Peter's Day," which means that the coming of woodcocks in the spring brings the first warm days, but the real warmth of practical use to the peasant comes only with St. Peter's Day, which happens later in the spring. The winter is long, and another saying has it that "more than two days separate us from St. Peter's Day." In the spring, when the seeds are in the ground, the harvest time seems equally far away and even more laden with uncertainty, for too much rain or too much heat in the summer could leave the peasant empty-handed by *Pokrov*, which is the feast of the Intercession of the Holy Virgin celebrated in early fall. Thus the saying: "A year is not a week, and *Pokrov* is not now." The Saints' Book is all-important, and a man who does not consult it should be scorned: "He doesn't glance into the *Sviatsy*—his soul tells

him holidays," and, "He rings the chimes without looking into the *Sviatsy*."

And if the Westerner does not believe that all these sayings, customs and predictions of the Easterner make a good enough substitute for an up-to-date calendar of the Occident, the Oriental will quote the proverb of India:

"Time passes away but sayings remain."

It is a curious fact to note how weather and the calendar are often confused in the mind of the Easterner by linking the two together. And yet when one considers the sayings and customs described herein in relation to the calendar, such confusion is perhaps not as irrational as we are inclined to believe: for the moon, when used as man's calendar, has always been a source of trouble because of its constantly changing aspect and its inability to conform to the seasons. In its influence on weather and tides, it is invaluable, but when it comes to seasons and years, it is vastly inferior to the sun.

Thus the Easterner in his sense of time may be picturesque but not reliable and certainly not progressive. In this disparity between the Western and Eastern calendar there may lie much of the irksomeness and annoyances trying to both the Eastern and Western man.

This lack of unity and understanding certainly demands clarification, which an improved and simplified calendar for the entire world, whether East or West, Christian or non-Christian, primitive or modern, would supply.

In retaining the customary year of 12 months The World Calendar violates no tradition or custom, and in its orderly equal-quarter division it offers an equality, simplicity, and order, which both the East and the West cannot fail to appreciate. This perpetual World Calendar (every year the same) may easily be the means of linking more closely together the East and the West in a better understanding and fellowship, united through a common bond of time. For it has been truly said, "Time that takes survey of all the world should itself be one and the same for all the world."

NATIONAL FATHER'S DAY COUNCIL ENDORSES WORLD CALENDAR

A FULL endorsement of The World Calendar has been given by the National Council for the Promotion of Father's Day, the organization responsible for the increasing success of this annual merchandising event in men's wear stores. Father's Day is by custom the third Sunday in June, just as Mother's Day is the third Sunday in May—although from the merchandising point of view the two events have no connection with one another. While Father's Day this year fell on June 15, next year it will fall on June 21, seriously affecting the retailer's plans for merchandising, since the week's difference must be taken into account. Adoption of the perpetual World Calendar would stabilize the holiday permanently on the third Sunday in the month, June 17.

HOW CAN IT BE DONE?

The Strategy of Calendar Revision

By LEO A. HAAK

Associate Professor of Sociology, University of Tulsa, Oklahoma

IN a faculty meeting a few weeks ago, an irate professor demanded that the registrar be instructed to present a satisfactory school calendar for the year 1941-42. He complained specifically that in the current college calendar the weekly work cycle is interrupted by holidays, opening dates, and closing dates. The registrar, who had the responsibility for drawing up the school calendar, immediately offered a substitute motion that the complaining professor be named a committee of one to draw up a satisfactory calendar for the college year, 1941-42.

At the next faculty meeting this professor sheepishly reported that he wished to apologize to the faculty and to the registrar; for, although he had spent many hours on the problem, he was convinced that it was impossible to work out such a calendar, and moved that the tentative calendar which had already been submitted by the registrar be accepted. This keen natural scientist did not see that the difficulty lay in our general calendar rather than in this particular calendar. He, like most of us, accepted our calendar as if it were unchangeable and returned to his specialized field. In fact, very few people know what the shortcomings of the calendar are and how they can be eliminated.

Let us first review the nature of the calendar, then briefly consider criticisms of it, and finally speculate on the strategy of calendar revision.

Any calendar is made up of two kinds of units which can be identified as "the natural" and "the social." The former units, the year, the season, and the day (at one time the month was also a natural unit) are inherent in the natural order. These units depend on known regularities of nature, specifically on the rotation of the earth around the sun, the angle between the axis of the earth and the sun, and the revolution of the earth on its axis. These regularities have been discovered (observed) by the natural scientists. They also predict that these cycles will continue in the future.

On the other hand, the week, the month, and the hour (also millenium, century, decade, minute, second, and holidays) are units by custom. They have been invented at some time in the past and have become a part of our tradition. The study of this part of the calendar falls within the province of the social scientist. While it is necessary to accept and continue to use the natural calendar units whether we like it or not, it is possible, theoretically at least, to drop, change, or add to, the social calendar units if we can benefit thereby. However, it may be necessary at present

to accept as unchangeable some of these social time-units, for instance, the week.

Of course, any calendar is satisfactory only to the degree that it meets the demands made on it. We demand an accurate and convenient system of recording and reckoning time. Our calendar has become unsatisfactory in a number of respects.

Some popular criticisms of the calendar are: the half-years, the quarters, and the months, respectively, do not always contain the same number of days and weeks. The statisticians in particular make this criticism. Many people complain that every year some holidays fall on inconvenient weekdays. Others point out a more serious but less obvious defect, that days of the week and dates do not correspond from year to year. Some people complain because there are too few holidays, others because there are too many. A case has even been made for (1) a shorter week and possibly month, and (2) starting the year at the beginning of spring. Let us summarize and restate these criticisms before we consider the strategy necessary to eliminate them.

(1) Stability of the units. Some of the units, such as the half-year, quarter, and month vary in length in terms of weeks and days.

(2) Relationship between units. There is not an acceptable proportional relationship between all units. While every decade contains ten years and every hour 60 minutes, a month may contain either four weeks, or four weeks one day, or four weeks two days, or four weeks three days.

(3) Synchronization of the units. As a necessary result of (1) and (2) above, some parts of our calendar "move." Thus, the days of the month and holidays do not fall on the same weekday from year to year.

(4) Length of the units. Some units such as the month or the week might be more satisfactory if shorter.

(5) Coincidence in the beginning of various calendar units. It has been suggested that the week and the month begin at the same time, and it might be helpful to begin the year and spring at the same time.

So much for the nature of the calendar and its present limitations. What has been and can be done about it? To the readers of the *Journal of Calendar Reform* this may appear to be a naive if not a presumptuous question. However, the following suggestions are made, not in any critical spirit, but rather in an effort to stimulate the rethinking of the whole problem of the strategy of calendar reform.

First, why not place more emphasis on the long-run general educational program of understanding the nature of the calendar? To illustrate, from the one small section of society with which I am most familiar, college faculties and students do not have more than the vaguest notion of the history and the nature of our calendar. They tend to take it for granted as they do the weather. Probably a more careful scientific mono-

graph than has been written to date is needed on "the calendar as a social institution." This could then be popularized on various levels and in various groups in society. Gradually, people would become conscious of the nature of a calendar and consent to and demand changes as needed.

Second, why not concentrate on *the most serious* defect, one which the proposed World Calendar would remove, the fact that the days of the week and dates do not correspond from year to year? This can be done by introducing the Year-End Day and the Leap-Year Day. At a later time the half-year, the quarter, and the month could be stabilized.

And finally, why not use all the available knowledge in the field of applied social science in order to get action? For instance, possibly we should carefully review our vocabulary. Maybe the term "calendar revision" is preferable to "calendar reform" because of the emotional association with the word "reform." No doubt, people immediately think of the loss of rights by the individual, while others think of perfection when the term "reform" is used.* Or again, maybe we should emphasize such words as "easier" rather than "rational" (e. g. Rational Calendar Association of Canada) in order to appeal to more people.* Any review of our *means* of securing revision should also take into account existing groups in societies and ways of effectively reaching them.

In summary, should not we, who see the possibilities in calendar revision, now concentrate on ways and means of getting the logical changes accepted and put into practice—the strategy of calendar revision?

*EDITOR'S NOTE: "Revision" or "improvement" are better words than "reform" but the movement inherited "reform" from the League of Nations' proceedings so that it became firmly associated with calendar change. The term "rational" is used in England, Canada, and British possessions and is similar to the American word "easier."

WEEKDAY NAMES

By A. VAZ PINTO

IN the Fourth Quarter issue of the *Journal of Calendar Reform* of 1939, in the article entitled "Roman Catholic Viewpoints," page 193, it is said:

As for the days of the week, provided that the first is called *Dimanche*—Day of the Lord (however differently translated), and not Day of the Sun—it *would matter little if the others received numerical names*. This would avoid annoyance, and would be understood, even by foreigners.

In the First Quarter issue of 1940, in the article entitled "Calendars in the Sky," page 7, a table is presented showing the similarity of names of the days of the week in various languages. From the Latin languages only the French is cited, and although in Spanish and Italian the days of the week are also called after the names of planets there is a Latin language where this does not happen and where the solution suggested in the former article was already found.

This language is the Portuguese in which the names of the several days of the week are called as follows:

Domingo	Terça feira	Quinta feira	Sabado
Segunda feira	Quarta feira	Sexta feira	

MORE THOUGHTS FROM FRANCE

By THE REVEREND EDWARD S. SCHWEGLER, D.D.

A LENGTHY French article, published in a bulletin of the Belgian Society of Astronomy, Meteorology and Terrestrial Physics, Brussels,* manifests the continued interest of the Abbé Chauve-Bertrand in the question of calendar reform. The article has since been published separately.

The article gives, among other things, a review of the history of calendar reform down to the present moment, quoting liberally at certain points from the columns of the *Journal of Calendar Reform*. A good many of these data will therefore be familiar to readers of this publication. However, there are other portions of the article which can profitably be reproduced and discussed, and which may throw some new light on certain phases of the calendar reform question.

A proposal that crops up with great regularity is the one to begin the year at the Winter Solstice, December 22, instead of on January 1. M. Chauve-Bertrand makes some interesting remarks in this connection.

"Regarding the beginning of the year, the most eminent astronomers have agreed that the ideal date would be the Winter Solstice. All other dates are conventional: that alone is real. Plutarch had already noted: 'On this date the sun, stopping in his outward course, begins to return and make his way towards us. It would seem therefore that both by the nature of things and by its relation to ourselves, the most reasonable beginning of the year would be at the time when the light is increasing and the darkness decreasing.' Julius Caesar, but for his fear that the application of his reform would be compromised, would have placed his January 1 at the Winter Solstice, which was then on December 25. . . .

"This same idea was set forth and sustained by M. Bigourdan at the Congress of the International Astronomical Union in Rome in 1922, but it encountered some opposition and was not unanimously adopted.

"M. Eginitis, in a *Memoire* of his, held that the elimination of ten more days was likely to cause difficulties to the peoples of the East, who had just suppressed 13 days in order to put the Julian calendar in accord with the Gregorian. The director of the Athens Observatory had the same proposal rejected by the Study Committee of Geneva for the same reason. But the idea is dear to many, as one can see from an article published in China by Father Feliciano de Vicinay, S. J., and from another written by H. Michaud for the *Revue Apologétique* of Paris, January, 1938.

**Ciel et Terre*, No. 1, 1939. "Vers un Calendrier nouveau."

"A method of solving the problem that few or none seem to have thought of up to now is not to eliminate ten days at once, but to make January 1 slide progressively to the Winter Solstice through the simple omission of bissextile days for 40 years."

This is a simple suggestion, and a good one. But, after all, why waste time with so purely theoretical a point as where we should start the year? The beginning of the year has been observed, in different times and places, on practically every day of the year, without either doing any harm to the year or having any effect on mankind. The one important matter on hand is to stabilize the calendar. Other hypothetical points may be considered later. Therefore M. Chauve-Bertrand does well to dismiss the subject with the brief statement: "This point can always be reconsidered whenever it may seem useful to do so."

About the proposal of modern calendar reformers to introduce one or more supplementary days into the calendar and so to disturb now and then the absolute septenary succession of the Sabbath and the Sunday, our author has some further interesting comments to make.

"Like the majority of changes that are made in this world, the proposed alteration of the calendar has brought forth partisans who favor the change—and their numbers are increasing every day—as well as others who are reacting in favor of the existing system. I should not like to end this article without casting a glance at the arguments of the opposition—at the principal ones, anyhow.

"There is, first, an objection which I have read or heard a good many times. It concerns the origin of the seven-day period. If this was of divine institution, it is evident that man should not meddle with it. But is it of divine institution? That is the whole question. And let us understand the point at issue. What is involved here is the period of seven days, not the obligation to rest on the seventh day.

"It is quite probable that the origin of the seven-day period is linked with the phases or quarters of the moon. Let me cite some authorities.

"The fact that these four intervals,' says Blondel, 'stretch over periods of more or less seven days would seem to be the basis on which the ancient Egyptians* and Assyrians took occasion to divide time into intervals of seven days. Hence the name, "septenary period" (*semaine*, week).'"**

"In the same manner that the sun brings about day and night,' we read in *Etudes*, a review published by the Jesuit Fathers, 'so also the regular phases of the moon divide successive series of days and nights into four perceptibly equal parts.'***

*EDITOR'S NOTE: The Egyptians divided their 365-day year into three seasons of four months, each month having 30 days. The extra five days, placed at the end of the year, were Holy Days or holidays. The Egyptians knew no week.

**Blondel, *Histoire du calendrier romain*, The Hague, 1864."

***A. Durand in *Etudes*, 1895, p. 208."

"According to Camille Flammarion, 'It is these phases and aspects of the moon which in former times gave rise to the usage of measuring time by months and weeks. The week, like the month, has, therefore, the moon as its origin. It is the natural measure created by the four phases.'"

"H. Faye declares that 'a period of seven days separates the successive phases of the moon. The lunar month of $29\frac{1}{2}$ days contains about four of these periods. Later, when the disparity between the phases and the week was noted, the week, as an institution, was completely separated from any connection with the lunations.'"

"Finally, according to the Dominican Father Dhorme, 'To the Babylonians and Assyrians certain days of the month were religious festivals, and their occurrence was determined by the phases of the moon. Very naturally, this ended with dividing the days into groups of sevens.'"

"And so, to quote G. Bigourdan, 'The succession of the phases of the moon is in a sufficiently evident relation to the week.'"

Despite all these authorities, practically all of whom, it will be noticed, wrote in the last century, it must be confessed that the origin of the week remains very much of a mystery. However plausibly one may explain matters, the fact remains that there is a comparatively vast difference between four weeks, or 28 days, and the lunar month, or $29\frac{1}{2}$ days. The difference is so palpable that it will easily be noted in two or three months. And however much one may appeal to the Assyrians and Babylonians and other peoples, it remains a stubborn fact that the strictly septenary week comes, or is borrowed from, the Jews. Outstanding modern authorities—v.g., Nilsson—consider that there is no real proof for the lunar origin of the week.

But it does not at all follow that, if the lunar theory is unacceptable, the week must be of divine origin. Why not say of the week, as we are forced to say of many other primitive facts and customs, that we simply do not know how it first came into existence?

This eclectic treatise on the Abbé Chauve-Bertrand's thoughtful essay could not be better concluded than by the direct conclusion of the author himself:

"What is happening in Europe and elsewhere at the present time does not seem to constitute a favorable atmosphere for the inauguration of such a reform. But more than once we have seen revolutions break out because reforms had not been carried out in time; and we have seen ephemeral calendars improvised in the midst of social upheavals, such as the French

*"Flammarion, *Astronomie populaire*, 1884, p. 132."

**"H. Faye, *L'origine du monde*, 3d ed., 1896, p. 12, note."

***"P. Dhorme, 'Les Sémites,' in *Où en est l'histoire des religions*, published by J. Ebricat, 1911, ch. 1, p. 154."

****"G. Bigourdan, 'Le calendrier Babylonien,' in *l'Annuaire du Bureau des Longitudes*, 1917, A.3."

******Primitive Time Reckoning*, Lund, 1920, p. 335.

Republican calendar in 1793, or the recent Soviet calendar with its five-day week. We are in the midst of an extremely grave epoch, where everything is changing, discordantly and painfully, in the economic, scientific, social, international, and even religious fields. A reform of the calendar will be necessarily included in the vast program of world-wide change. The one we propose is wise and prudent. Its purpose is to adapt our secular calendar to the exigencies of modern life, for we must, from time to time, adjust our traditional institutions, no matter how ancient and venerable, to new needs. Tradition plus progress—this is the complete formula: not to abandon that which is good in our heritage from the past, and not to offer opposition to the developments of the future. This is what Julius Caesar and Gregory did in their times; this is what we must do at the present moment."

ERNEST WILSON CLEMENT

By CHARLES C. SUTTER, DIRECTOR, THE WORLD CALENDAR ASSOCIATION

DR. ERNEST WILSON CLEMENT, one-time American educator in Japan, an authority on the Japanese calendar and a member of The World Calendar Association since 1934, died on March 11, at Floral Park, New York, at the age of 81. For 36 years the author lived in Japan as a teacher in the Middle School of Mito, the Duncan Academy of Tokyo and the Junior College of Tokyo. For 25 years he was also Tokyo correspondent of *The Chicago Daily News*.

He was prominent in the Asiatic Society of Japan, occupying the offices of Librarian, Secretary and Vice-President. He was the author of *A Handbook of Japan* and *Short History of Japan*, together with many studies of Japanese chronology, such as *Japanese Floral Calendar*, *Japanese Calendars* and *Japanese Chronology*. While in Japan, Dr. Clement was acting interpreter for the United States Legation and was Recording Secretary, Vice-President, and Editor of the *Japan Evangelist* and Editor of *The Christian Movement in Japan*. He was the writer of a number of books on Japanese life and was decorated with the Order of the Rising Sun just before leaving Japan in 1927.

The World Calendar Association was very happy to publish in June, 1934, Dr. Clement's excellent article entitled "Japan's Attitude." Dr. Clement concluded his interpretation of Japan's opposition to the 13-month calendar by saying: "In considering the Japanese official declaration in opposition to a 13-month calendar, and the general willingness to consider the alternative 12-month proposal for calendar reform, it should always be remembered that the Japanese mind has an innate 'love for numbers.' Numerical symmetry has always possessed a charm for them. Their vocabulary is rich in numerical expressions. . . . Numbers exercise a peculiar fascination over them. They have the mental disposition to divide up and parcel out almost all things visible and invisible into numerical categories fixed by unchanging custom. And this trait of mind has a bearing on their attitude toward calendar reform."

Dr. Clement's article aroused a great deal of interest and favorable comment in which the Japanese Ambassador to the United States, the late Hiroshi Saito, joined, saying: "The reason for Japan's unwillingness to accept the proposals on calendar reform, so drastic in their application as would cause her serious inconvenience, and her willingness to consider the alternative 12-month proposal, is so clearly and ably expressed by Dr. Clement that I need add nothing further. We are fortunate in having a Western scholar whose sympathy and understanding transcend the racial barriers."

CURRENT PRESS COMMENT

Printers Take Notice

Chicago (Ill.) The Graphic Arts Monthly

Our present calendar or the proposed World Calendar? This question comes to our mind as we idly finger the pages of the Fourth Quarter, 1940, issue of the *Journal of Calendar Reform* that has beckoned from the top of the fearful pile of periodicals and papers on the corner of our desk.

Hmmm! An imposing array of articles by a bishop, a consulting engineer, astronomers, an educator, a psychologist, and professional people. They tell us at a glance that The World Calendar with its evenly divided quarters, each containing an identical number of days, is to be preferred to our present Gregorian calendar with its rambling, irregular, unequal and disconcerting divisions.

What's this? We now sit up with attention. "Printing—Calendar's Slave," by Joseph Guiney, of the Printing Division, Chilton Company, Philadelphia, comes closer to home. "A careful study of the printing and publishing field," begins Mr. Guiney, "will show definitely that one of the gravest problems confronting production is the complexity of the present calendar. This is due to the irregular arrangement of uneven months; and, year in and year out, there is this continued disorder that makes the printing industry the slave of the calendar."

In convincing manner, Mr. Guiney proceeds to point out that not only the uneven months but also the irregular appearance of holidays play havoc in plants producing publications or printed material scheduled to tie in with other advertising or merchandising programs; in country weekly newspapers that seek to keep up with price changes on national advertising they carry; and in attempts to maintain and study comparative production records.

We suggest a reading of Mr. Guiney's article, as well as some of the other articles in the *Journal*, to those in the graphic arts field who know little about this subject and who want to obtain stimulating material for an hour's debate in their own minds.

Let's Promote World Harmony

Saginaw (Mich.) News

It may seem far-fetched to some that a better ordered calendar should be expected to promote world harmony, and still there is a chance that it would. Considering the lives and wealth being expended currently on less noble objectives, perhaps humanity can be prevailed upon to make some such experiment as this, which would cost practically nothing.

Independence Day

Wilmington (Del.) Star

Independence Day would be stabilized on Wednesday in The World Calendar. However, were a week-end celebration to appeal to the American people during this vacation month, Independence Day could well be advanced by two days to Monday, July 2. Historical fact would sanction such a change, for the Continental Congress adopted on July 2, 1776 the resolution offered by Richard Henry Lee of Virginia that "these United Colonies are, and of right ought to be, free and independent." This resolution was in essence the Declaration of Independence.

Now Is the Time

Union City (N. J.) Hudson Dispatch

It lies within the jurisdiction of leaders of the great Christian Churches to make it possible for Christians throughout the world to observe Easter on one and the same Sunday which can be stabilized in the perpetual World Calendar, adopted by nations for the benefit of mankind.

Business Sense

Ypsilanti (Mich.) Press

The calendar has been changed at various times in the past. It would seem now that we might have a reform from the standpoint of business sense so the business days of one year could be compared with corresponding days of another and we would know when holidays fall.

EXCERPTS AND REVIEWS

Calendar Change

By DAVID LAWRENCE

In Washington (D. C.) *Star*, November, 1940

NOW that the nation has had another experience with two Thanksgiving days, the advocates of calendar reform are coming forward to urge that public sentiment in America recognize the importance of adopting a world calendar.

The idea of a 13-month calendar of 28 equal days which was originally before the League of Nations has been superseded by what is known as The World Calendar of 12 months of equal quarters containing 91 days. Every year end there would be an extra Saturday, December 31, and every leap year there would be an extra day at the end of June, somewhat as February has an extra day in the present calendar.

Fourteen nations have approved the new proposal and it is hoped to have it in effect by January 1, 1945. Once this is established each nation can adopt Mondays for holidays, depending on public opinion. Elisabeth Achelis, of New York, president of The World Calendar Association which is composed of leading citizens of many countries, writes to me as follows:

"Monday holidays whereby a three-day vacation would be obtained would be of general benefit to every one of us. Not only would these extended holidays be an aid to the economic world, but to the educational field as well. And our social and civil life would receive a certain desirable order in the planning of days.

"Tradition does not play a vital part, as Christmas is not celebrated on the exact day of the birth of Christ. Neither are we celebrating the exact day of the original Thanksgiving. The first real Thanksgiving of feasting and turkey was held Friday, November 9, 1621, whereas the first Thanksgiving service was held a year earlier, Saturday, December 9, 1620.

"Our Thanksgiving is actually 320 years old and should be revered and cherished as the great American day. The last Thursday in November, however, is only 77 years young, having been so proclaimed

by President Lincoln in 1863. It is thus hardly correct to call it a tradition.

"Many businesses, scientific organizations and civic bodies, including church groups, have favored calendar reform, but primarily on The World Calendar plan of 12 months and equal quarters. The large business house of Sears, Roebuck & Co., after 10 years' trial, rejected the 13-month calendar for their sales accountings, as it proved quite impractical for general usage. In their internal accounting system, however, they are still retaining it. Thus it has proved to be very limited in its scope of usage: a statistical auxiliary for our present changeable calendar. A poll of the radio world, to whom the calendar is of great importance, by Mark Hawley, showed that 81 per cent of answers received advocated The World Calendar with its exact number of 13 weeks or 3 months or 91 days in each of the quarter-years.

"The Universal Christian Council for Life and Work, central body of all non-Roman churches, at Chamby, Switzerland, declared itself unhesitatingly and most emphatically for the 12-month equal-quarter plan of calendar reform. Members of this great ecclesiastical body include the Eastern Orthodox Church, the Church of England, and all the large Protestant Churches of Europe and America.

"In our Government, for example, the United States Naval Observatory and the Division of Weights and Measures of the Department of Commerce have definitely approved the perpetual World Calendar. The General Federation of Women's Clubs and the National Federation of Business and Professional Women's Clubs have overwhelmingly indorsed it. And when woman speaks she usually knows what she wants and goes after it, to get it.

"When we have adopted the stable World Calendar, for which peoples all over the world are working through the various 34 calendar committees in the different countries, to become effective December 31, 1944, then the change to a general observance of Monday holidays would be more feasible. Monday holidays can only be ob-

served always on the same day and date in a stable calendar which, of course, is the chief aim of calendar reform.

"As calendar reform affects the entire world, it is hardly a subject for one country to decide, although it is very wise that one country take the initiative. Thus it is highly desirable and proper for our courageous President to initiate the reform by calling an international conference in Washington on the subject. The United States inaugurated Standard Time for our clocks, now observed throughout the world, and so there is justifiable precedent and reason that our country do the same for an improved calendar. To obtain order and conformity in the calendar would exert a tremendous influence in our lives."

There are, of course, many proposals for calendar reform and they have been brought forth at various times, but apparently the plan of equal quarters has received a wider response than any other.

In the proposed calendar Washington's Birthday could be celebrated on Saturday, February 11, every year, which happens really to have been the birthday of George Washington in the calendar which was in use early in the 18th Century. Thanksgiving Day could become the fourth Monday in November which would bring it just four weeks before Christmas and three weeks after Election Day. To churches the fourth Monday would be a signal for the ending of Trinity Sundays and the beginning of Advent Sundays which announce the Christmas season.

Thanksgiving Date—Is the Church Interested?

By THE REVEREND EDWARD S. SCHWEGLER, D.D.

(From *The Ave Maria*, November, 1940)

THE CHURCH has never officially recognized our American Thanksgiving; if details of the holiday are ever definitely settled it is not outside the bounds of possibility that she might. The basic idea of the day is eminently religious and Christian. On the other hand, the Church has never objected to the observation of Thanksgiving in a Catholic fashion; and that would include, principally, offering

up the Church's great corporate prayer of thanks, which is the Holy Sacrifice. Indeed, there has developed in our national capital a beautiful custom along these lines. Ever since 1909, when the idea was suggested by Cardinal Gibbons and put into effect by the Reverend William T. Russell, pastor of St. Patrick's Church in Washington, there has been a Pan-American Thanksgiving service, at which representatives of our country, of all the Latin-American countries, attend a special Mass of Thanksgiving on Thanksgiving Day. To quote Dr. Russell: "The Mass, more than any other single influence, has been efficacious in teaching and developing the truth that all men are brethren in Jesus Christ. For this union of nations it was meet that we should thank God, and I felt no day could be more fitting than our national Thanksgiving Day." Priests in other places have linked Thanksgiving Day with special church services.

As far as the date of Thanksgiving goes, the Church is not especially interested. Why should she be? Every day of the year is Thanksgiving for her, and she could adapt herself to any date without the least difficulty. For whenever Mass is said, its most solemn portion begins with that magnificent prayer of thanksgiving which we know as the Preface:

Lift up your hearts.

We lift them up unto the Lord.

Let us give thanks to the Lord our God.

It is meet and right that we do so.

It is truly meet and right, it is most fitting and most beneficial, that, through Christ Our Lord, we should give Thee thanks at all times and in all places, O Holy Lord, Almighty Father, Eternal God. For through Him the angels exalt Thy majesty, whilst Dominations adore and Powers tremble. All the heavens, celestial hosts, the sacred seraphim, joyfully praise Thee with one voice. Let our voices also, we beseech Thee, join with those of the heavenly choir as we bow our heads and humbly say: "Holy, holy, holy Lord, God of Hosts! The heavens and the earth are filled with Thy glory. Hosanna in the highest! Blessed is he who cometh in the name of the Lord. Hosanna in the highest!"

FROM THE MAIL BAG

We congratulate you with all our heart for your kind and untiring efforts on behalf of the useful reform of the calendar, wishing that the Lord grant them complete success, and health and every blessing to you and to your co-workers.—The Most Rev. Leontios of Paphos, Locum Tenens of the Archiepiscopal Throne of Cyprus.

We fully realize that the use of the present calendar creates certain technical difficulties in the field of finance, as well as elsewhere.—Francis P. Brassor, Secy., Securities and Exchange Commission, Washington, D. C.

You are correct in regarding me as one of the loyal supporters of The World Calendar, which I preach in season and out of season, wherever I think it will do any good. Some day I think it will be adopted.—Dr. Gano Dunn, New York City.

The World Calendar proposal is one of the greatest and most timely, and again I congratulate you heartily upon the success which is almost entirely due to keen intelligence and unwavering perseverance.—The Rt. Rev. Ernest Milmore Stires, Bishop of Long Island.

From what I know of the proposal, I would be glad to lend it my support.—Harry Baldwin, Treasurer, Canadian Broadcasting Corporation.

I wish to thank you for sending me the copy of the *Journal of Calendar Reform* for the First Quarter of 1941. I have gone over this with a good deal of interest and have placed it in our library where it will be available to faculty and students.—Edna Dean Baker, Pres., National College of Education, Evanston, Ill.

Will do my part on this fine subject—Rhoda Hinkley, Poughkeepsie, N. Y.

Two years ago we attempted to use in our own organization a 13-month calendar and found it very unsatisfactory because it did not jibe with the rest of the world and therefore we discontinued it very shortly.—Stanley H. Abbott, Manager, Blue River Creamery Co., Hastings, Neb.

For a number of years I have believed in your calendar. Mr. Eastman's had some advantages, but it could not be divided

into halves and quarters—and was too radical for most people.—K. B. Castle, Rochester, N. Y.

Your organization is performing a service for which the world will some day thank you.—D. H. Thielking, St. Lawrence Univ., Canton, N. Y.

You are doing a splendid piece of work in promoting this necessary and worthwhile reform.—Prof. E. H. C. Hildebrandt, Teachers College, Montclair, N. J.

We wish you success in your undertaking. If this plan could be unanimously adopted, it would relieve a lot of unnecessary confusion.—W. H. Zeller, Secy., Manchester (N. H.) Chamber of Commerce.

As a bookkeeper our system of weights and measures and the calendar have always seemed like outmoded arrangements to me.—W. A. Reinert, St. Joseph, Mo.

Interested both in primitive calendrical systems and modern reform.—J. Alden Mason, Museum Curator, University Museum, Philadelphia.

I have always advocated all holidays on week-ends either Saturday or Monday. I shall be happy to help.—Nathan Ranen, Salem, Mass.

The *Journal of Calendar Reform* is extremely interesting.—Clare MacDermott, Dallas, Tex.

Our faculty and students have found the publication of considerable interest and use.—Loma Knighten, Librarian, Southwestern Louisiana Institute.

Very much interested in the information about The World Calendar Association and I think that in many respects it is an excellent thing.—Clara B. Woolworth, Asso. Ed., *The Rural New Yorker*, New York City.

I am in favor of The World Calendar. It is the most practicable proposal thus far proposed. The Church should welcome it. The Government should approve its adoption.—Prof. Edwin L. Earp, Basking Ridge, N. J.

I do not understand how any intelligent realist can oppose your project.—Dr. C. S. Bacon, Chicago.

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- BELGIUM: Belgian National Committee on Calendar Reform, Professor M. Dehalu, President, l'Université de Liège, Liège.
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- DOMINICAN REPUBLIC: Comité Dominicano del Calendario Mundial, Barney N. Morgan, Chairman, Box 727, Ciudad Trujillo.
- ECUADOR: Comité Ecuatoriano del Calendario Mundial, Dr. Rafael H. Elizalde, Chairman, Calle Cienfuegos 153, Santiago, Chile.
- ENGLAND: Rational Calendar Association, C. David Stelling, Director, 38, Parliament Street, London.
- FRANCE: Comité National pour la Reforme du Calendrier, Senateur Justin Godart, President; Paul-Louis Hervier, Secy., 5, Rue Bernoulli, Paris.
- GERMANY: Deutscher Ausschuss für Kalenderreform, Dr. Grosse, Geschäftsführer, Neue Wilhelmstr. 9/11, Berlin N. W. 7.—
- Der Weltbund für Kalenderreform, Dr. Rudolph Blochmann, Secy., 24 Lornsenstrasse, Kiel.
- GREECE: Greek National Committee on Calendar Reform, Prof. S. Plakidis, Secy., Observatory of University of Athens.
- HUNGARY: Hungarian Committee for Study of Calendar Reform, Dr. Paul Vajda, Secy., 9 Eotös Utca, Budapest.
- IRELAND: Committee for Calendar Reform, E. K. Eason, Secy., 80, Mid. Abbey St., Dublin.
- ITALY: Italian National Committee on Calendar Reform, Prof. Amedeo Giannini, Secy., Via del Seminario, 113, Rome.
- MEXICO: Comité Mejicano del Calendario Mundial, Dr. Joaquin Gallo, Chairman, Observatorio Astronomico Nacional, Tacubaya, D. F.
- PANAMA: Comité Panameno del Calendario Mundial, Juan Rivera Reyes, Chairman, Panama City, Panama.
- PARAGUAY: Comité Paraguayo del Calendario Mundial, H. E. Senor Ministro Coronel don Luis Irrazabal, Chairman, Calle Moneda 1938, Santiago, Chile.
- PERU: Comité Peruano del Calendario Mundial, Don Luis Montero y Tirado, Chairman, Casilla 220, Lima.
- POLAND: Polish Committee for Calendar Reform, Albin Jakiel, Chairman, Krasluskiego 21 m. 27, Warsaw.
- SPAIN: Spanish Calendar Reform Committee, Rev. Father Antonio Romañá, S.J., Chairman, Observatorio del Ebro, Tortosa.
- SWITZERLAND: Swiss Committee on Calendar Reform, Prof. Emile Marchand, Secy., Mythenstrasse 2, Zurich 2.—Comité International de Coopération de l'Association Universelle du Calendrier, M. Raymond Mage, Secrétaire Général, Palais Wilson, Geneva.
- TURKEY: Committee on Calendar Reform, Dr. M. I. Dereoglu, Secy., P. O. Box 1121, Hanhaym Han No. 1, Istanbul.
- URUGUAY: Comité Uruguayo del Calendario Mundial, Prof. Alberto Reyes Thevenet, Chairman, Liceo de Enseñanza Secundaria Hector Miranda, Calle Sierra 2268, Montevideo.
- VENEZUELA: Comité Venezolano del Calendario Mundial, Don Edgar J. Anzola, Chairman, Apartado de Correos No. 207, Caracas.
- YUGOSLAVIA: Yugoslavian Committee on Calendar Reform, Georges Curcin, Chairman, Poenkareova 25—III, Belgrade.